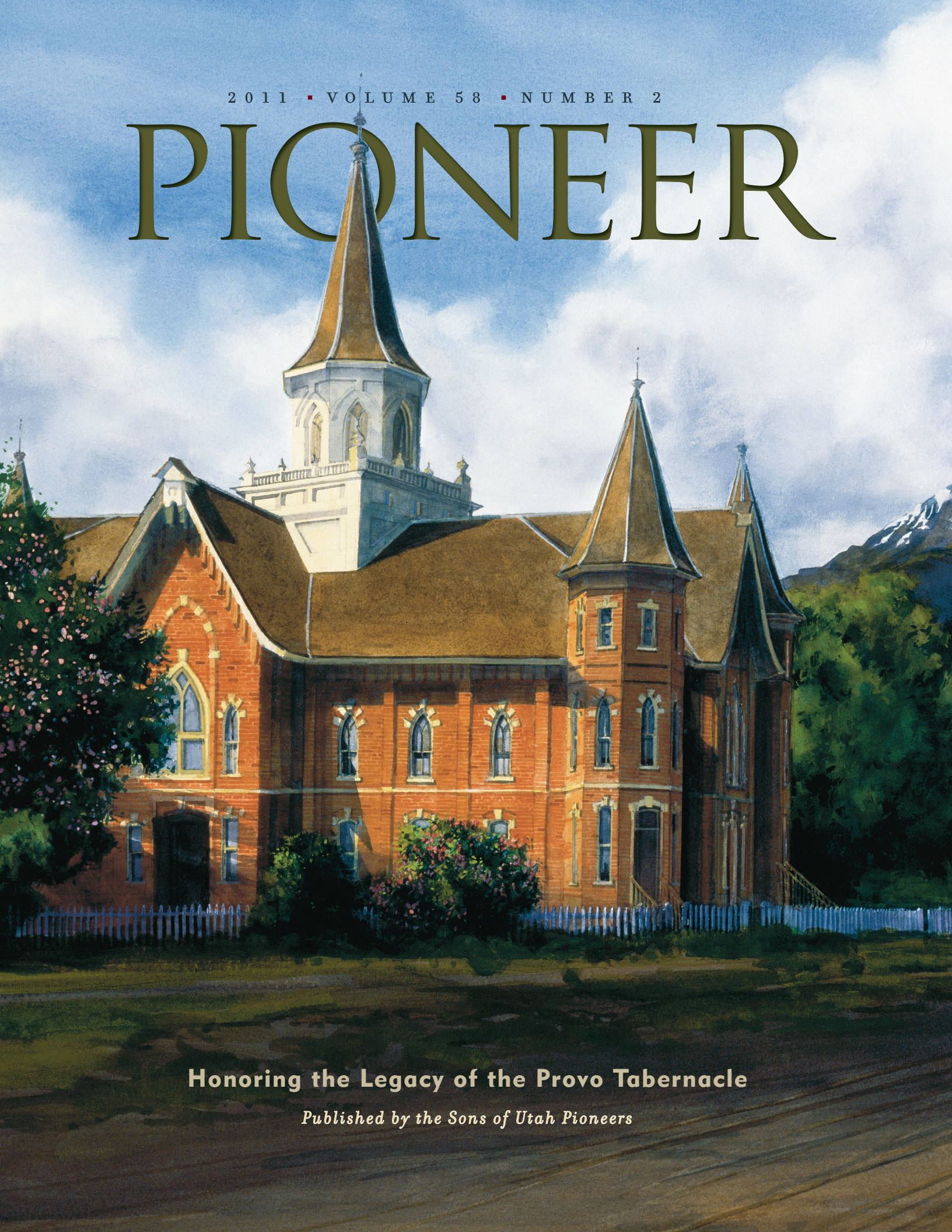


2011 ■ VOLUME 58 ■ NUMBER 2

PIONEER



Honoring the Legacy of the Provo Tabernacle

Published by the Sons of Utah Pioneers

PIONEER

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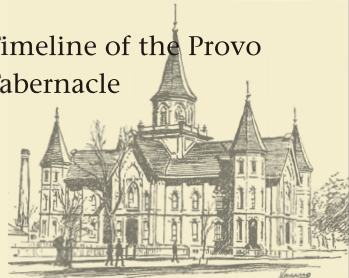
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The mission of the National Society of the Sons of Utah Pioneers is to preserve the memory and heritage of the early pioneers of the Utah Territory. We honor the pioneers for their faith in God, devotion to family, loyalty to church and country, hard work and service to others, courage in adversity, personal integrity, and unyielding determination. The society also honors present-day pioneers worldwide in many walks of life who exemplify these same qualities of character. It is further intended to teach these same qualities to the youth, who will be tomorrow's pioneers.

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President's Message

BY L. LAMAR ADAMS



As a young BYU student attending Campus Branch, prior to their wards

and stakes, I had greatly enjoyed attending stake conferences in the historic Provo Tabernacle. What fond memories I have of that lovely structure. How sad it is to lose such a beautiful antique tabernacle to fire! There was a unique feeling just standing and enjoying its beauty and antiquity. There was also an affinity in it to the Salt Lake Tabernacle in certain ways—especially for me because my great grandfather, Barnabas L. Adams had been called by Brother Brigham to bring timber from Barney's Canyon (named after Barnabas) for the Salt Lake Tabernacle, temple, and theater. He literally gave his life in bringing the timber, dying at age 57. And as with the Provo Tabernacle, "this too shall pass away," as the saying goes, and already has—leaving us with feelings which change us.

Just as the "Old Tabernacle" was too small, even the very day it was dedicated, and had to soon give way to the new Provo Tabernacle so now the historic Provo Tabernacle gives way to whatever is to be for the future.

I am reminded that on May 22, 1883, my great grandfather William Decatur Kartchner

returned to his home in Snowflake, Arizona, after being away doing high council work, only to find it burned to the ground and smoldering in ashes. The fire had just wiped out his culmination of lifetime struggles and sacrifices to at last settle down and establish a final home and resting place, only four years earlier. His wife Margaret had passed away less than two years prior in that home, and now he lost his home and all belongings. He had endured much in his life. He was five years old when his father died, leaving the family destitute. But that was the very thing that made him strong—he not only endured but remained true to the faith and humble through it all. It made his posterity not only proud of him, but caused us to gaze in awe at his great example, testimony of the covenant, and faithfulness to the end.

And at the end of it all, William's second wife, Elizabeth

Gale, wrote: "I am the mother of 10 children . . . and they have all been to the Temple. . . . The Lord has blessed me with good health, I am now 75 years old and might as well go for a hundred. I feel thankful, my desire is to do good while I live and that I may be faithful and true to the end."

I love reading and re-reading their stories, and each time their lives change me and humble me. They strengthen me and help me to endure my pioneering through life. If we are willing to freely give up what was a splendid part of us, is there some type of an acceptance to be had in this sacrifice? "Yea, every sacrifice which . . . the Lord, shall command," until He may say "they are accepted of me."

Yes, the memory of the Provo Tabernacle can help me keep my mind on the Lord, add to my desire to do good and be faithful and true to the end. ▼



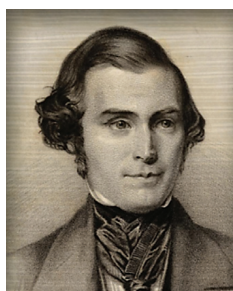
L. LaMar Adams at the font in Bridport, England, where Joseph Powell (1831), great-great grandfather, and four generations back to 1716, were all christened.

THE *History of Provo* FROM NAUVOO TO PROVO

BY N. LA VERL CHRISTENSEN

Builders of the Tabernacles in Provo came from widely diverse backgrounds—but they were drawn together in a common cause that fired them with spiritual devotion and the perseverance necessary to achieve their objectives.

In the group were early-day Mormons who had known the Prophet Joseph Smith and remembered well the persecutions of Missouri and Illinois, all of which were capped by the tragic martyrdom of their prophet and his brother Hyrum, June 27, 1844, at Carthage. There were young people born to a destiny of pioneering a new state; converts from the Scandinavian countries and the British Isles; and Saints from states in the East, South, and Midwest, who had answered the call to “gather” in the Mormon Zion in the Rocky Mountains. . . .



Orson Pratt

Shortly after reaching Salt Lake Valley, the first settlers began to examine the regions surrounding their encampment. Apostle Orson Pratt is said to have been the first of the pioneers to gaze upon Utah Lake to the south.¹ Although cautious about moving into Utah Valley because of the Indians, the Mormons learned considerable about the area in the next 20 months. One exploration party was sent by the First Presidency in early January 1849 to assess the valley’s “capabilities for a stock range” and seek out suitable places on Utah Lake for fishing and possible locations for fisheries.²

Meantime, the first battle between Mormons and Indians in what was to become the Territory of Utah took place that winter near the foothills above the present city of Pleasant Grove. A company of



30 or 40 men under Captain John Scott left Salt Lake, Feb. 28, 1849, and engaged a band of predatory Indians who had been stealing and killing the settlers’ cattle and horses. Scott’s men had first parleyed with Little Chief and his Timpanogos Utes at the Provo River. Little Chief freely told the



“Near the foothills above the present city of Pleasant Grove . . .”

The first battle between Indians and the Utah Pioneers occurred in February 1849 between the Deseret Militia and the Indians. The stream and canyon were named “Battle Creek” from that encounter.

Mormons where the renegades were camped and sent his sons with them as guides. Four red men were slain in the skirmish which ensued after leaders of the Indian band refused to surrender and opened fire.³ The stream on which the action took place was named “Battle Creek.”

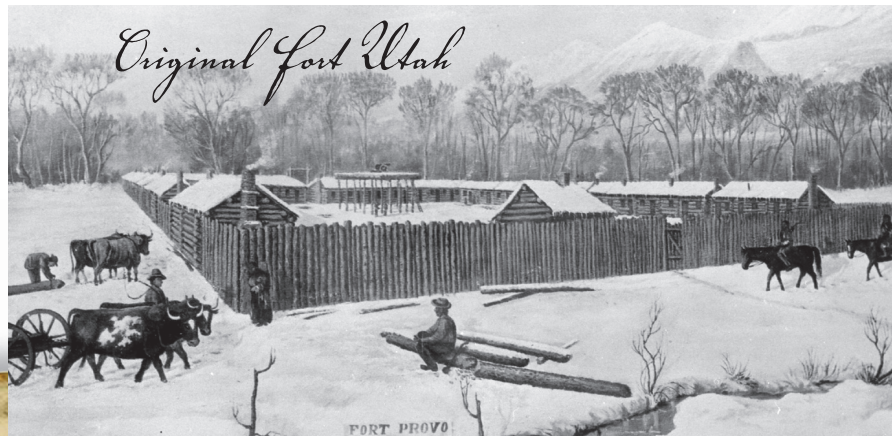
FORT UTAH MISSION

Although the Battle Creek fight undoubtedly strained Mormon–Indian relations, it did not deter colonization plans. At a Council meeting at the house of Heber C. Kimball, Mar. 10, 1849,

President Young presiding, "it was voted that a colony of thirty men settle in Utah Valley this spring for the purpose of farming and fishing and of instructing the Indians in cultivating the earth and of teaching them civilization."⁴

On Mar. 13, at a meeting in President Young's office, John S. Higbee was chosen president and bishop of the "Provo Branch" of the Church, with Isaac Higbee, as first counselor, and Dimick B. Huntington, second counselor.⁵ . . . The names of 33 men "who were going to settle in Utah Valley" were read at a Council meeting Mar. 17, 1849, in Great Salt City.⁶

Church records make no mention of the date that the colonizing party left, nor when they reached the banks of the Timpanogos (Provo) River. Allowing time (from the Mar. 17 meeting) for them to outfit wagons; assemble livestock,



EXTRACT FROM THE JOURNAL OF JUDGE GEORGE W. BEAN.

(Almost a life-long Indian interpreter.)

Early in the spring of 1849 a move was made to commence a settlement at Provo, among the powerful tribe of Timpanodes, (*Timpanogos*) John S. and Isaac Higbee and Alex Williams gathered up a company of about thirty families, James Bean among the rest. They reached the river Provo the 1st of April. About three miles out they were met by a young brave *Angatewats* by name, who placed himself on horseback across the trail in front of the foremost wagon and forbad them from proceeding farther. Interpreter Dimic B. Huntington, who was with the Company, pleaded for them to try the emigrants a while and see if they could not live in peace together, and after about an hour's delay they were allowed to proceed in peace. They located on the south side of the river, near the lower crossing. They built their houses in a parallellogram, about 20 by 30 rods, enclosing an ancient mound near the center. Most of the houses were built of cottonwood logs, in solid continuous line, and where vacancies occurred, the space was filled in with pickets, about 12 feet long, set in the ground close together, for protection in case of attack from hostile Indians. They had a general stock corral on the East side of the fort outside, beside several private corrals behind the respective houses, with gates or back door openings, the farming was conducted on the east, south and west of the fort, mostly on the west side towards the lake. They got along pretty well with the natives the fore

part of the season, although some of the worst Indians of this western region belonged to this tribe, and they soon found that Provo was the great annual gathering place for all the Ute bands of the valleys for two hundred miles, east and south, on account of the wonderful supply of fish, moving up the stream from the lake to their spawning grounds every spring

The Indians were anxious for traders to bring guns, ammunition and various merchandise to barter for their skins and furs, horses and such things as they had, sometimes buffalo robes, as those Ute Indians were an enterprising race

SETTLING OF UTAH VALLEY. COPIED FROM WHITNEY'S HISTORY OF UTAH. TROUBLE AT FORT UTAH (PROVO).

It was with reluctance that the Timpanogos Indians who met the Higbee colony in March, 1848, permitted the first white settlement on Provo River, and that, too, in spite of the invitation previously extended to the colonists by the chiefs, Sowiette and Walker, to settle among their tribes and teach them how to become civilized. It has also been stated that soon after Fort Utah was founded, Walker, according to Colonel Bridger and Mr. Vasquez began stirring up the Indians against the "Mormon" settlers. In this movement Walker was aided by another chief named Elk,—variously styled Big Elk, Old Elk, etc.,—like himself a hater of the whites,

farm implements, and seeds; arrange personal affairs; and three days for travel, Apr. 1 would seem a plausible arrival time. . . .

Two days after their arrival, the settlers began to build Fort Utah for protection against the Indians. Finished in about six weeks, the fort consisted of log cabins in rows with posts 12 to 14 feet high picketed in between.

Later a 30-foot-square bastion was constructed of heavy posts on a natural mound in the enclosure. A six-pounder iron cannon was placed on the platform which was sufficiently elevated to protect the fort and stockyards from attack—something which was “considered liable to occur at any time.”⁷

Fort Utah was believed to have been located south of Provo River about 300 feet east of the present Geneva Road, approximately a block and a half north of Center Street.⁸

Pioneer-Indian relations worsened in the late months of 1849. The natives, although friendly much of the time, often turned insolent and threatening. As the months passed, tension mounted. On the one hand, there was an unwarranted slaying of an Indian by three whites; on the other, the Utes accelerated their theft of livestock and other property, fired shots at the settlers, and threatened warfare against them. Ultimately, the situation led to military action against the Indians early in 1850.

FOUNDING PROVO

Early in 1850 Brigham Young in consultation with others determined to lay out a city in Utah Valley to be called Provo. Accordingly another group of colonists was sent by Brother Brigham to Fort Utah to reinforce the original settlers and assist in founding Provo.⁹

The site decided upon for the new city was two miles to the east on higher ground. The colonists' first efforts were

and apparently quite as fond of fighting. It was with Big Elk and his band that the Provo settlers, in their first regular battle with the savages, had immediately to deal.

It was believed by Governor Young that Colonel Bridger and other mountaineers were at the bottom of much of the ill-feeling manifested by the red men, and they were incited to attack the “Mormon” settlements. The Governor, (Brigham Young), however, seemed to have confidence in Mr. Vasquez, who had opened a small store in Salt Lake City, and whose interests to that extent were identified with those of the settlers.

The Indians, at first so friendly with the Utah Valley colonists, began their depredations in that vicinity in the spring of 1849. Grain was stolen from the fields, cattle and horses from the herds, and now and then an arrow from an Indian bow would fall uncomfortably near some settler as he was out gathering fuel in the river bottoms.

THE FIRST INDIAN WAR.

The first fight with the Indians took place on Battle Creek, near the present site of Pleasant Grove, it occurred early in the spring of 1849. There, Colonel John Scott, with thirty or forty men, after a sharp skirmish defeated the savages under Chief Kone—also Roman Nose—and drove them up Battle Creek Canyon. Five Indians were killed, but none of Colonel Scott's men were hurt. He had been sent south to recover some stolen horses taken from Orr's herd in Utah Valley, and several cattle stolen from Ezra T. Benson's herd in Tooele.



exerted in constructing a new fort on the land now known as North Park (500 North 500 West). (See *Pioneer*, vol. 57, no. 4 for details concerning the SUP Pioneer Village presently at that location.) In the middle of the fort was erected a large building 50 feet in length which served as the principal meeting place, a schoolhouse, recreation center. This building was the predecessor to the two Provo tabernacles described in this issue of *Pioneer*.

As the pioneer civilization began to spread across the city plat and fan out to the farming areas, religious services were held in boweries, private homes, early-day schools, and ward buildings.

FORMATION OF STAKE IN UTAH COUNTY

Utah Stake (called Provo Stake at first), the third stake of The Church of Jesus Christ of Latter-day Saints formed in Utah, encompassed all of Utah County for 50 years and even reached into the present Wasatch County for a while.¹⁰

President Brigham Young presided over the formation of the stake on Mar. 19, 1851, at a meeting in the meetinghouse within the second fort. . . .



Mormon settlers building their second fort in the spring of 1850 on higher ground. Art by Samuel Jepperson.

It was not until 1901 that another stake was formed in Utah County. Under the direction of the various stake leaders through the years, the pioneer-era Provo meetinghouse, often called the Old Tabernacle, was built. In the years following this, one of the gems of the Church, the Provo Tabernacle, was built as the Utah Stake Tabernacle.

Excerpts from N. La Verl Christensen, Provo's Two Tabernacles and the People Who Built Them (Provo: Provo Utah East Stake, 1983), 1–35. ■



Provo Center Street



1 Andrew L. Neff, *History of Utah*, 1940, 91–95.

2 Journal History of the Church, Jan. 6, 1849, Church Historian's Office, Salt Lake City.

3 Journal History, Jan. 6, 1849; *Memories That Live: Centennial History of Utah County, 1947*, comp. by Emma N. Huff (Provo: Daughters of Utah Pioneers, 1947), account of John Brown, 168.

4 Journal History, Mar. 10, 1849.

5 Journal History, Mar. 13, 1849.

6 Journal History, Mar. 17, 1849.

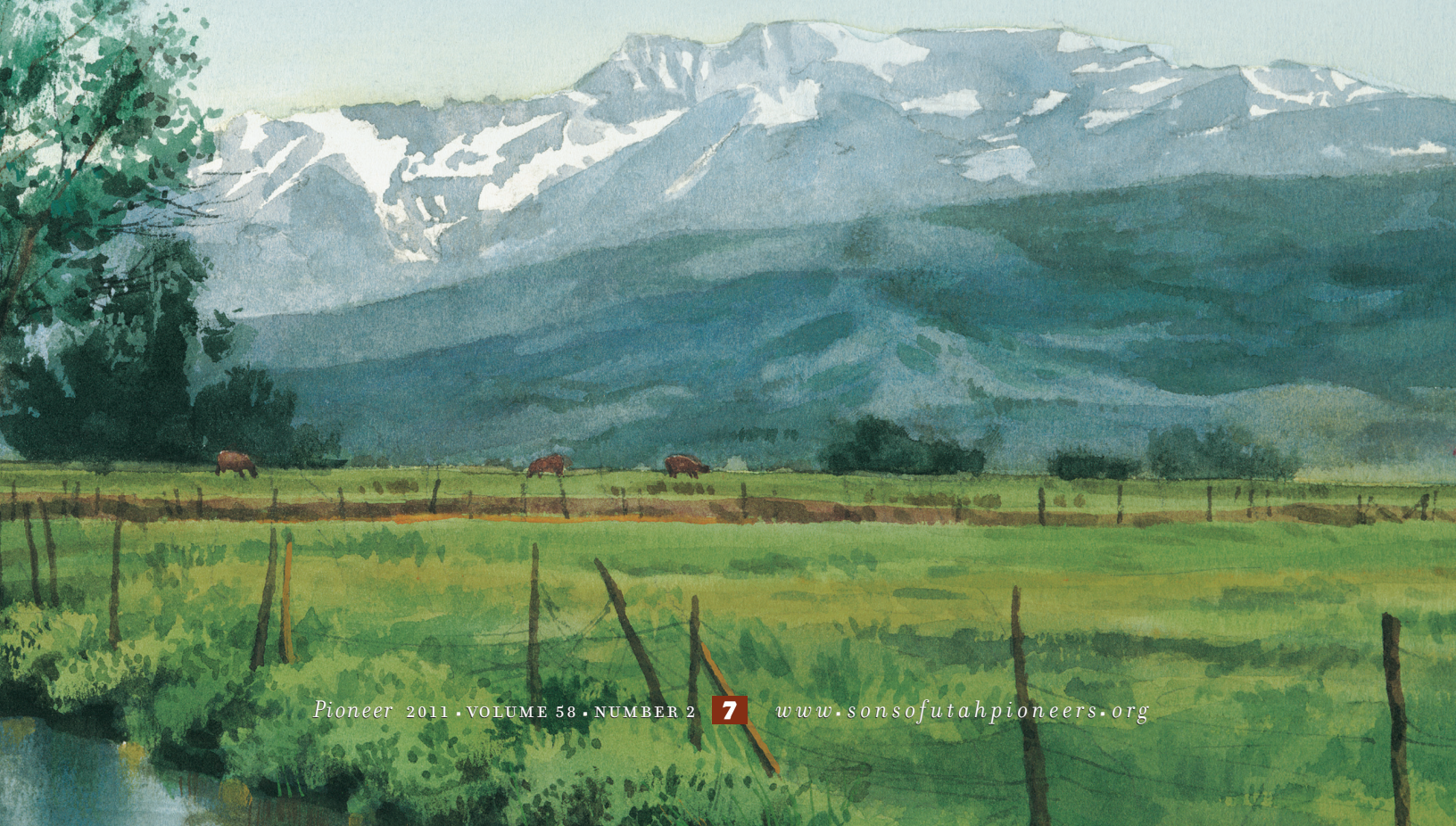
7 George Washington Bean's *Journal*, quoted in Utah Stake Historical Record.

8 Composite information from several historians and from interviews with long-time residents of the area.

9 Milton R. Hunter, *Brigham Young the Colonizer* (Independence, MO: Zions Printing and Publishing Co., 1945).

10 *History of YWMLA in Utah Stake, 1972*, comp. by Helen Adele Durrant Sovine and LaRue Baldwin Smith, 2 and 8, quoting Andrew Jenson, *Encyclopedic History of the Church of Jesus Christ of Latter Day Saints*.

Indian Village by Minerva Teichert (2–3), see "Painting Review: Minerva Teichert," blog at bryanbeus.com; (8–9), Provo forts and Center Street (4, 6–7), courtesy Ephraim Hatch; Ute scout party (5), courtesy Denver Public Library, Poley collection; Midway View of Timpanogas by Al Rounds (6–7).





The Tabernacle Block

"A Very Eligible Place"

A visit to Fort Utah in Sept. 1849 by the First Presidency of the Church—consisting then of Brigham Young, Heber C. Kimball, and Willard Richards—undoubtedly had a bearing on ultimate selection of the site occupied by the Provo Tabernacle Block.

Thomas Bullock's notes, now part of the Journal History of the Church for Sept. 19, 1849, record that on Monday, Sept. 17, the third day of the visit, Elders Young, Kimball and Richards and

others "rode out from Fort Utah in three carriages, accompanied by five men on horseback, to look out a location for a town.

"They found a very eligible place, about two miles southeast of the Fort, where it was decided to build a city a mile square, to be laid off in blocks of four acres each, divided into eight lots of half an acre each, reserving the center block of four acres for a chapel and schoolhouses, the streets to be five rods wide."

Provo's Mud Wall, 1854

On July 18, 1853, Indians killed a guard at Fort Payson, precipitating the Walker War, which raged in much of Utah. Brigham Young advised the settlers throughout the area to move closer together and build walls around their towns as a defense. The next spring the settlers who had established themselves along the riverbottoms and other outlying areas of Provo moved into the city and began construction of a mud wall on what is now Seventh West Street from Sixth South to Fifth North, east on these streets to the present University Avenue, and along the Avenue to complete the enclosure. The wall had a rock foundation 18 inches thick, a height of 12 to 14 feet, a base width of 4 to 6 feet, and a top width of 2 feet, reinforced with poles and planks within. There were portholes and other arrangements for defense. Work went on for about two years, during which time the west and south sides and part of the north side were completed. As the danger of Indian attack grew less, work was discontinued. The wall remained standing a number of years but has since disappeared.



Since the Tabernacle Block is approximately two miles southeast of the site generally associated with Fort Utah, it appears that the First Presidency of 1849 may have had this general area in mind, even then, for the “center block.” [The location of the block is at the present-day University Ave., and 100 South.]

However, it was at a more westerly location—on the Public Square at Fifth West and Center Street—that ground was first dedicated and broken

for erection of a Provo Meeting House, Aug. 16, 1852, under Apostle George A. Smith, who was serving at that time as president or presiding officer of Provo Stake, later to be named Utah Stake.¹ Work was discontinued after the foundation was begun, and upon advice of President Young himself, the location was later switched to the present Tabernacle Block.²

Fruit Trees on the Block

What was the block like in early times? Reports handed down through the years indicate the southwest part of the block was once a natural slough area, with ducks attracted to the pond. Minutes of early-day meetings spoke of a well on the property. The Provo Meeting House (Old Tabernacle) occupied a fair-sized parcel of the ground, of course. An entry in the minutes of a meeting of bishops and the teachers quorum with the stake presidency, Apr. 27, 1875, mentioned fruit trees on the block. It said: "On motion of J. P. R. Johnson (bishop of the First Ward), J. T. Arrowsmith (the custodian) was instructed to water the Meeting House block and take out the apple trees and report to the Bishops so arrangements can be made to level the grounds and sow grass seed."³

Three Small Buildings

Besides the two Tabernacles, Utah Stake erected three small buildings on the block in the late 1800's. The first was a 17 by 22 foot frame building to house a baptismal font, long since torn down. [It was constructed to] provide "privacy and seclusion from the ungodly." (Prior to this the open millrace on Second West seems to have been the favorite location for baptisms.) . . .

The second small building was a brick cottage to house the Tabernacle Block custodian and his family. . . . It was used until 1966, when it was razed. . . .

As an adjunct to the Tabernacle was a brick boiler house to the west. It housed the furnace and boiler for the hot steam system. ▣

Excerpts from N. La Verl Christensen, Provo's Two Tabernacles and the People Who Built Them (Provo: Provo Utah East Stake, 1983), 36–46.

1 *Early History of Provo, 1849–72* on microfilm at Harold B. Lee Library, BYU.

2 *Memories That Live: Centennial History of Utah County*, comp. by Emma N. Huff (Provo: Daughters of Utah Pioneers, 1947), 71.

3 Minutes, Bishops' Meeting, Utah Stake, 1866–75, on microfilm at Harold B. Lee Library, BYU.

Provo's mud wall painting (8–9), courtesy Ephraim Hatch.

PRODUCT OF PIONEER SACRIFICE

Pre-dating the famed Salt Lake Tabernacle—the finest Provo building in its day, the principal gathering place for the Latter-day Saints of the area for 25 years, and the center of many civic and recreational activities for another quarter century, the Provo Meeting House, better known as the "Old Tabernacle," was dedicated in 1867. . . .

From the handsome pulpit within its thick adobe walls, at least five men destined to be presidents and prophets of The Church of Jesus Christ of Latter-day Saints delivered sermons. These—speaking either as presidents, or as apostles before elevation to the presidency—were Brigham Young, John Taylor, Wilford Woodruff, Joseph F. Smith, and Heber J. Grant. It is probable that still another —Lorenzo Snow, the fifth president—spoke in the Old Tabernacle. . . . Elder Snow was an apostle throughout the period that the building was used for stake meetings. It seems reasonable that his official duties would have taken him to Provo. In those times stakes of the Church were comparatively few and it was frequent practice for several General Authorities to attend a single quarterly conference.

Among the local leaders who regularly occupied the pulpit in the Provo Meeting House was William Miller, close friend of prophets Joseph Smith Jr. and Brigham Young. Miller was Utah Stake president during most of the building's construction period. Another was Abraham O. Smoot, previously Salt Lake City's mayor for 10 years, who was called to relocate in Provo and became both Provo mayor and Utah Stake president in 1868. . . .



The OLD TABERNACLE

The Old Tabernacle . . . was the scene of stake quarterly conferences and stake monthly priesthood meetings, as well as Sunday city-wide services, which were held for many years. . . . The edifice was also used widely for community events, including concerts, lectures, patriotic gatherings, and political meetings. It was the place of major funerals [for Church and community leaders].

Brigham Young Academy made temporary use of the Old Tabernacle after a disastrous fire of Jan. 27, 1884, which destroyed its first home. . . . The Old Tabernacle was the scene of many a special occasion—like the memorial service held Sept. 26, 1881, for United States President James A. Garfield, who had fallen by the hand of an assassin. The day had been proclaimed by the new president, Chester A. Arthur, as a national day of mourning. . . .

The Meeting House (Old Tabernacle) faced north, sitting back 30 to 40 feet from Center Street. . . . It was a three-story structure—the basement compartmentized for classrooms and other uses; the auditorium at the “ground level,”

as well as the gallery and the “upper rooms” of the vestry.

Eighty-one feet long and 47 feet wide, the building had an imposing octagonal tower and belfry of lumber construction. The massive walls were six adobes thick.¹ The adobes were extra large—two to three times the size of conventional brick. Walls rested on a sturdy rock foundation seven feet thick at the base and four feet at the top. The foundation extended approximately three feet above the ground.

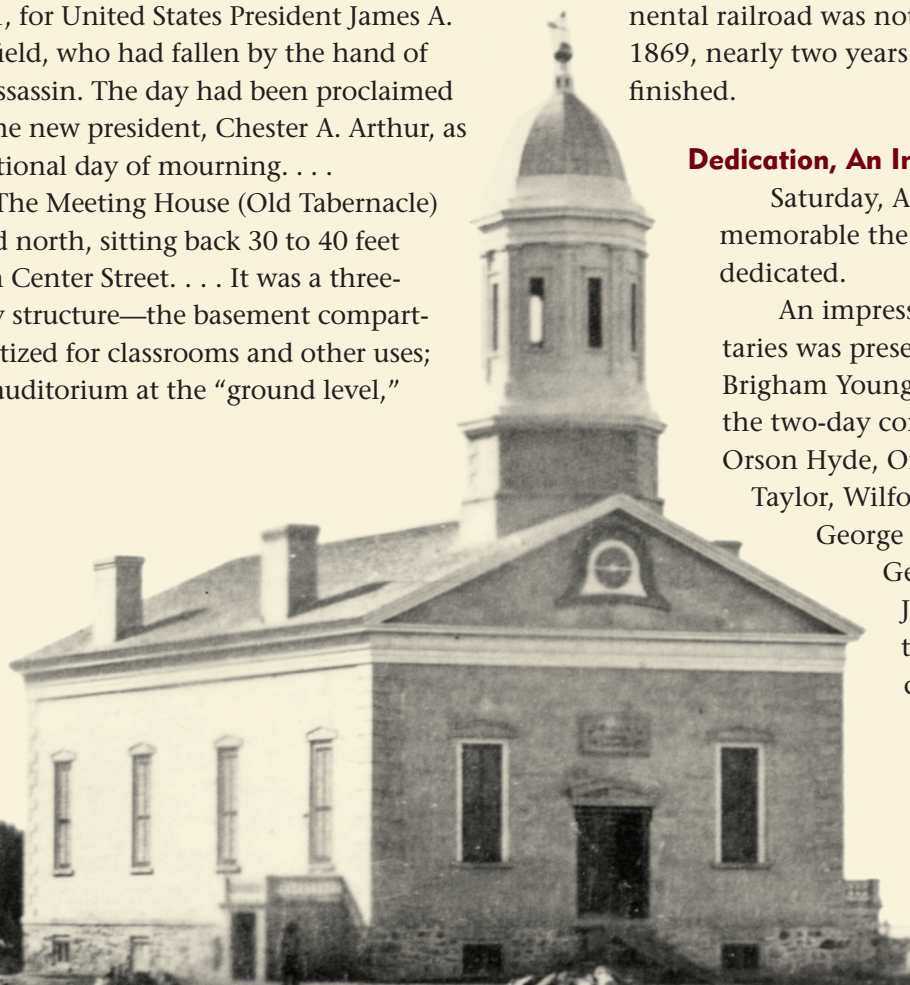
The 500-pound bell in the tower obviously was brought to Utah by ox team, since the transcontinental railroad was not completed until May 10, 1869, nearly two years after the Tabernacle was finished.

Dedication, An Impressive Occasion

Saturday, Aug. 24, 1867, was the memorable the Provo Meeting House was dedicated.

An impressive roster of Church dignitaries was present. It included President Brigham Young, who took charge of the two-day conference; Apostles Orson Hyde, Orson Pratt, John Taylor, Wilford Woodruff,

George A. Smith, and George Q. Cannon; Joseph Young, of the First Council of Seventy;



Edward Hunter, the presiding bishop; and others. Apostle Taylor, later to become the third president of the Church, gave the dedicatory prayer.

The dramatic arrival in Provo of Brigham Young and his company for the dedicatory services was described by George D. Watt in this excerpt from his dispatch published in the *Deseret News* of Sept. 4, 1867:

"We were preceded into Provo City by a mounted escort in uniform, and the strains of a good brass band, and a martial band.

"Elder Orson Hyde, from Sanpete, standing in the street hat in hand, bowed his welcome.

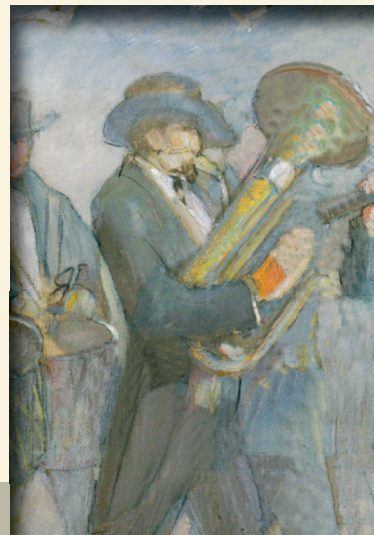
"The schools were out in their best, all seeming delighted to greet the President and his friends. When we approached opposite the new Provo Meeting House, we passed beneath a triumphal arch with mottoes of welcome extending across it.

"Among these tokens of welcome, I would add another quite as cheering to us, suggesting as it did an abundance of creature comforts awaiting. I refer

to the portly proportions of Bishop William Miller standing at his gate ready to guide us into good quarters. His hospitable smile made us feel easy and at home.

"The bell in the spire of the new House rang out its welcome; and I must say that I liked its tone; memories of other days were awakened, and we thanked God for a prophet's voice and home among the mountains and valleys of Utah."

President Young and the six apostles present inspected the Meeting House and "accepted the same with pleasure from the committee: Alex F. Macdonald, Myron Tanner, and Thomas Allman. They had done a good work. At 10 a.m. the doors were opened to admit the eager multitude, assembled from throughout the county. Every aisle and corner was filled."²



William Miller

William Miller was born Feb. 8, 1814, at Avon, New York. He started for Kirtland, Ohio, Oct. 12, 1834; remained there three weeks conversing with the Prophet Joseph Smith and other Church leaders; was baptized Oct. 24, 1834. Miller attended the dedication of the Kirtland Temple. He moved with the Saints to Far West, Missouri, and was on constant duty during the mobbings and persecutions. He moved to Nauvoo in 1841 and remained there five years, being present when the corner and cap stones of the Nauvoo Temple were laid. He left Nauvoo in May 1846, arriving in Salt Lake City, Sept. 20, 1849. Early in Feb. 1850, he came to Provo and shared the experience of the Indian difficulties. He was a member of the legislature. Miller built the first adobe house in Springville. He served a mission to England in 1856. The Old Tabernacle was completed during his tenure as Utah Stake president.



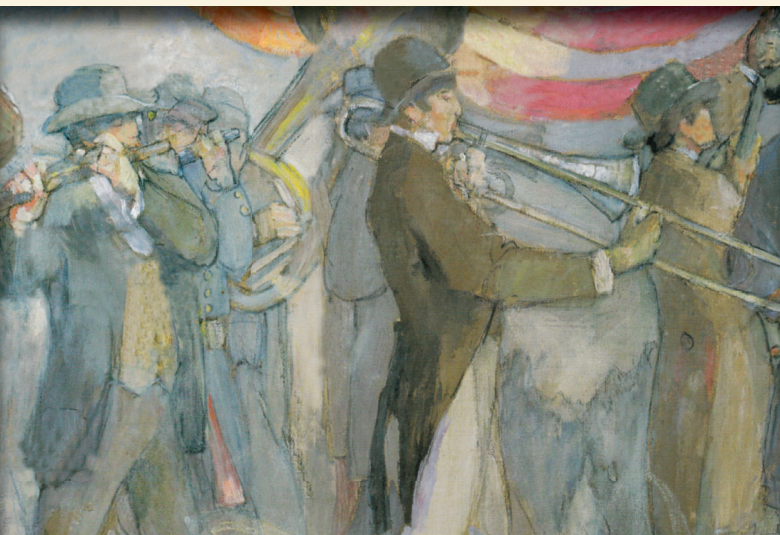
William Miller figured prominently in Nauvoo in an incident concerning efforts made by federal officers to arrest Brigham Young. Brigham Young was in the Nauvoo Temple and was informed that federal officers were waiting at the door of the temple so that they might arrest him. He had his coachman bring his carriage around to the front of the temple. William Miller then put on Brigham's cap and

Heber C. Kimball's cloak, left the temple, and acted as though he were going to get into the carriage. The law officers ran up and arrested him. He protested loudly that they had the wrong man and that he was not guilty of the charges they brought against him. Believing they had Brigham Young, they carted him off to Carthage; all the while he continued to protest and claim his innocence.

Once they arrived in Carthage word soon spread that the marshal had brought in Brigham Young. There was great excitement until one man recognized William

Brigham Young called the meeting to order and “remarked that this House should have been built twelve years ago, and now it was entirely too small.” Then he made a rather startling announcement: “We will dedicate the House and then, when it is necessary, will repair to the bowery to continue our services.”

The Provo Choir, led by James E. Daniels, seated at the north end of the gallery, the



Miller. He called the marshal out, and after the marshal returned he asked Miller if his name was Young. “He answered, ‘I never told you my name was Young, did I?’ ‘No,’ replied the marshal, ‘but one of my men professed to be acquainted with Mr. Young, and pointed you out to me to be him.’ Backenstos was called in and he told them William Miller was not Brigham Young. Another man came and said he could swear Miller was not Brigham Young. The marshal said he was sorry and asked Miller his name, he replied, ‘It is William Miller.’

“The marshal left the room and soon returned accompanied by Edmonds [a lawyer] who was laughing heartily at him. Edmonds inquired if he had anything more to do with ‘Mr. Young.’ The marshal replied that he did not know that he had anything further to do with Mr. Miller.” (Brigham Young, in *History of the Church*, 7:550–51.)¹

The conclusion of the incident is told in *Documentary History* 1845:311 as follows: “President Brigham Young met with the Twelve in prayer and thanked the

opposite end from the pulpit, sang, with Sister A. H. (Emma) Noon serving as organist. President Young then asked the congregation to be “devotional” in their spirits and to concentrate their minds and not be gazing around the house during the dedication by Apostle John Taylor. . . .

True to Brigham Young’s announcement, the conference moved to the bowery outside the Meeting House for the afternoon session. The new building simply could not accommodate the valley-wide throng which had come for the occasion. ▢

Excerpts from N. La Verl Christensen, Provo’s Two Tabernacles and the People Who Built Them (Provo: Provo Utah East Stake, 1983), 39–91.

1 Interview with Don E. Clark, Provo (now deceased).

2 George D. Watt, in *Early History of Provo, 1849–72*, on microfilm at Harold B. Lee Library, BYU.

Provo Tabernacle (11), courtesy Utah State Historical Society; *Beasley Band by Minerva Teichert* (13), courtesy Church History Museum; *Miller* (12), *Church History in the Fulness of Times Institute Student Manual*, 303.

Lord for deliverance from the snares of their enemies. At 8:20 President Young left the Temple disguised and shortly after Brothers Heber C. Kimball, Parley P. Pratt, George A. Smith and Amasa M. Lyman left to elude the vexatious writs of the persecutors.”

The *Documentary History* 1845:312 adds: “William Miller remained the . . . night at Carthage at Jacob Backenstos’s house. Miller said he could not sleep, being interrupted by Edmonds’ continued roars of laughter at the marshal’s discomfiture. Miller saw two of the marshal’s guards, one of whom threatened his life. Miller came to Nauvoo with the stage; the driver told him that the officers said it would be like searching for a needle in a hay mow to undertake to find Brigham Young in Nauvoo.

It is not difficult to imagine Brigham Young and William Miller reminiscing about this incident when they met at the dedication of the Old Tabernacle in Provo. ▢

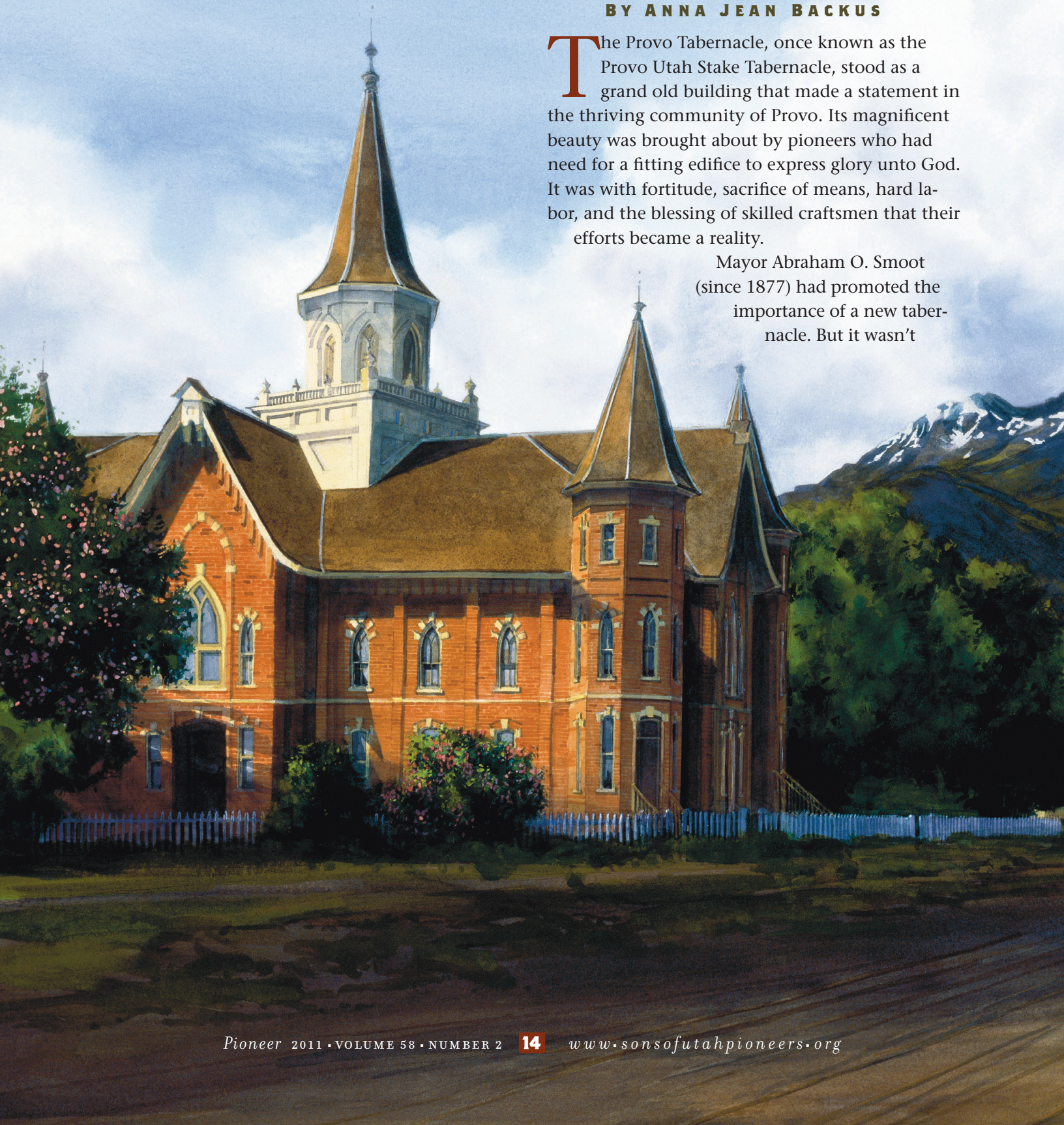
1 Quoted in *Presidents of the Church*, Student Manual, Religion 345, published by The Church of Jesus Christ of Latter-day Saints.

The Provo Tabernacle 1882—1896

BY ANNA JEAN BACKUS

The Provo Tabernacle, once known as the Provo Utah Stake Tabernacle, stood as a grand old building that made a statement in the thriving community of Provo. Its magnificent beauty was brought about by pioneers who had need for a fitting edifice to express glory unto God. It was with fortitude, sacrifice of means, hard labor, and the blessing of skilled craftsmen that their efforts became a reality.

Mayor Abraham O. Smoot (since 1877) had promoted the importance of a new tabernacle. But it wasn't



until 1881 that any action was taken on the project. The Tabernacle was to become one of the largest and grandest structures in the state. The renowned architect for the Church, William Harrison Folsom, became the creator. The building was to stand with dignity and distinction with a Gothic design, staying close to a plain Presbyterian influence. As with the Meeting House (the Old Provo Tabernacle), the congregation was to feel the ambiance of their heritage from the old country. . . .

If the building of the Tabernacle were ever to be accomplished, [it was through] generous donations by the people of Utah County to tithing. In support of donations, Smoot claimed that those who gave generously “would be richer both in temporal and spiritual things than those who do nothing.” His strength as a promoter worked wonders in accomplishing a means to an end.

The building committee was well chosen and plans were studied for a year before the actual beginning of work. In the fall of 1882, the apple orchard had to be cleared so the foundation could be excavated and ready for spring. A stock pile of material had to be assembled on the job. Light red brick from local kilns and the finest of lumber were to be used. The idea of using cannon-barrel molds for casting iron pillars for support of the balcony was looked into. Frosted glass for the 40 windows would take some time to secure from the East. Most of all, stone for the foundation had to be brought from a quarry—after a road was made to the site. Skilled craftsmen were called from all over the valley to ensure the outcome of such a building. . . .

The stone foundation and laying up of the outer walls of the Tabernacle began in the spring of 1884. As evidenced



by the variety of colors in the bricks, a number of local brickyards fired the bricks in their kilns. The kilns were filled with handmade bricks that were formed from clay found in the local foothills.

By the time bricks were laid up to a point where a layer of stone was in place for the gallery timber, the lack of carpenters made the project critical. Thousands of bricks that were lying on the ground would deteriorate if not laid before winter set in. A circular was sent out, and help came. The brick were laid to the square and covered for the winter. When the debits didn't balance with the donations, a plea for a personalized donation was asked of the members of the stake. On Oct. 17, 1884, the local *Daily Enquirer* gave an account of the status of the building along with a description of its dimensions—with the intent of generating financial support: “The work on the Stake Tabernacle roof is being pushed ahead in a vigorous manner. A large number of hands have for a week past been putting on the shingles, which are of the best quality redwood. The frame work of the towers being up, some idea of the style and magnitude of the roof can now be formed. . . .

“The building covers 152 by 86 feet; the auditorium will be 64 by 126 feet; height of the ceiling, 44 feet and 6 inches; height of the center tower from the ground grade to the top of the spire, 147 feet; and the corner towers from grade, 88 feet.

“The subscriptions provided for by unanimous vote at stake conference, 50 cents per month for

each male member and 25 cents for each female member of the stake are not coming in with that promptness which was anticipated. It has been estimated that if every Latter-day Saint in the stake should contribute regularly each month the amount named for one year, enough means would be realized to wholly complete the building.

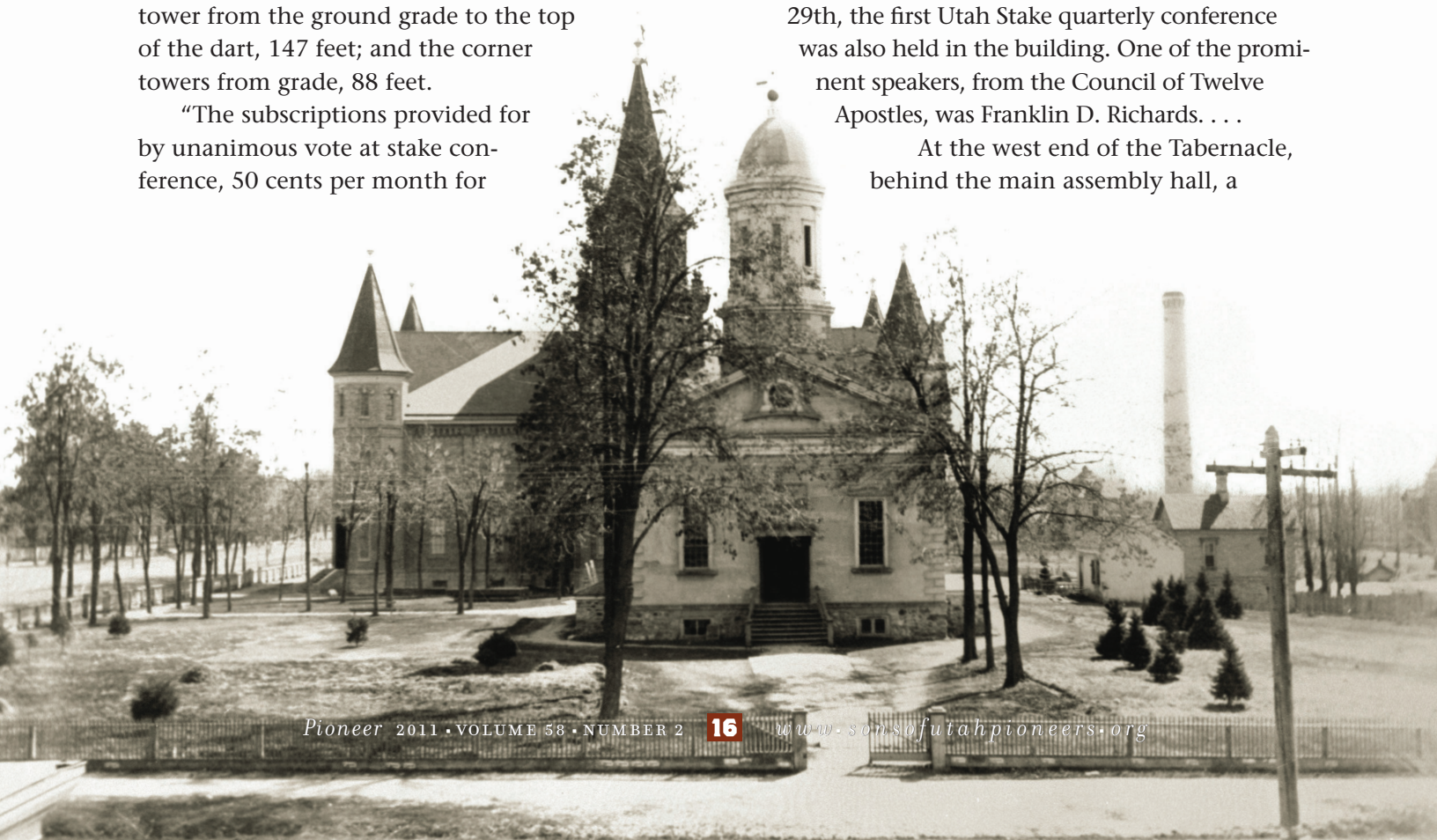
“That there is a necessity for such a house no Latter-day Saint can deny, and that the duty of assisting in its erection rests upon all alike, without exception, is a fact that every earnest and progressive member must acknowledge. . . . Manifest, therefore, the interest you profess to feel in the Work by contributing your 50 cents each month.”

As contributions came in, Primary children sacrificed their nickels and dimes for the Tabernacle fund. And the building of the Tabernacle moved on.

When word was received that General Ulysses S. Grant had passed away on July 23, 1885, it was decided . . . to hold a memorial in the unfinished Tabernacle for the 18th president of the United States. Two thousand people thronged to a building without permanent floors, doors, windows, and seats. A service was held on Aug. 8 with prominent speakers, the Provo Choir, and the Payson Brass Band participating to pay a fitting tribute.

During the same month, on the 28th and 29th, the first Utah Stake quarterly conference was also held in the building. One of the prominent speakers, from the Council of Twelve Apostles, was Franklin D. Richards. . . .

At the west end of the Tabernacle, behind the main assembly hall, a



Abraham O. Smoot (1815–1895)

Abraham Owen Smoot was born on Feb. 17, 1815, in Franklin County (later Owen County), Kentucky. His father, George Washington Smoot, was a physician and attorney. His mother, Ann Rowlett, was from Prince Edward County, Virginia. [Abraham] was named after his mother's uncle, Abraham Owen, an aid to General (and future president) William Henry Harrison. A. O. Smoot's father died when Abraham was nine years old and his mother later married Levi Taylor.

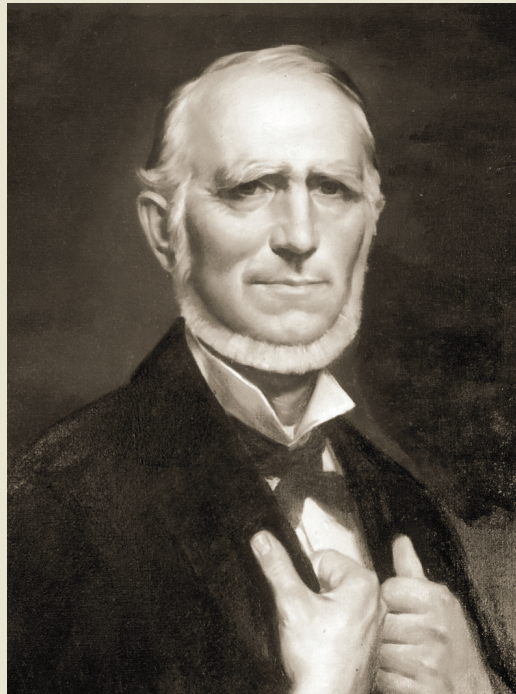
In 1828 Smoot moved with his family to Benton County, Tennessee, where seven years later he became a member of the Mormon church. Soon he was placed in charge of a small LDS congregation, where he remained until February 1836. Later he accompanied Elder Wilford Woodruff on a short mission in Kentucky and Tennessee. After completing this mission, they traveled to Kirtland, Ohio. . . .

In 1838 Smoot traveled with other Saints to Far West, Missouri. With a surveyor he laid out the town of Adam-ondi-Ahman. Angry mobs captured A. O. Smoot, and along with other Mormons he spent time in jail.

After leaving Missouri, Smoot moved to Quincy, Illinois, and then Nauvoo. There he helped build the temple and was one of the first to conduct temple ordinances. He went on another mission in the South and prepared members for the trek west. Smoot led a company that left Nauvoo and traveled to Winter Quarters.

After arriving in Utah, he became the bishop of the Salt Lake Fifteenth Ward. He was named the first territorial justice of the peace. He held this position during the turbulent years of the California Gold Rush and thus heard many cases. He also captained a wagon train of supplies and merchandise to the Salt Lake Valley, the first to cross the plains for this purpose.

In 1852 Smoot was sent to England to bring the first party of Mormons from England using the newly formed Perpetual Emigration Fund. He arrived in the Salt Lake Valley in September 1852.



After the death of Jedediah M. Grant, the first mayor of Salt Lake City, Smoot succeeded him as mayor, serving 10 years without salary.

In Provo there were major problems by the beginning of 1868. Both the civil and Church administrations were in a "disturbed and weakened condition." A good indicator of that disunity was the petition to the Territorial Legislature to divide Utah County into two counties. New leadership was needed. Thus on Jan. 31, 1868, Brigham Young nomi-

nated A. O. Smoot to be a bishop and mayor of Provo and president of the Utah Stake. He held the latter position for the remainder of his life. He was elected mayor of Provo on Feb. 10, 1868, and held that office until the end of 1881.

Mayor Smoot was responsible for many projects during his administration. One of his first undertakings was to build a road connecting Provo with Heber City. He organized the first cooperative mercantile store in Utah County in 1869 and later the Provo Woolen Mills. He was one of the organizers of the First National Bank of Provo and a principal stockholder in the Utah County Savings Bank. He sent many teams of workers to Lehi to aid in the building of a rail line from Lehi to Provo.

One of Smoot's major projects was the building of the Provo Tabernacle, which started in 1881. He was so committed that he mortgaged his own home to raise the funds required for its construction.

As president of the original trustees of Brigham Young Academy, Smoot rendered one of his most enduring contributions to Provo. For nearly 20 years he fulfilled Brigham Young's request "to take hold of the school, help it with your influence, and call upon people to patronize it." BYU's administration building is named after A. O. Smoot.

One of Utah's most prominent business, political, educational, and Church leaders, Smoot died on Mar. 6, 1895. ▣

Excerpts from David M. Walden, "Biographical Sketches of Former Mayors of Provo, Utah: A Report to the Provo Municipal Government," Oct. 1, 1990, 27–30.

Smoot painting by Alvin Gittins, courtesy Utah State Historical Society.



24 x 30 foot room was completed and was the first room to be dedicated—even though the rest of the building was still under construction. It was dedicated by President Smoot on Dec. 4, 1885.

During the fall of 1885, when ideas of the April general conference being held in the Provo Tabernacle reached stake leaders in Provo, there was a scurry for completion. Anti-polygamy hunts, which were triggered by the Edmunds Law, prompted General Authorities to hold conference away from the Salt Lake City. It was evident that the building couldn't be totally completed—but it would be ready for temporary use.

On Sunday, Apr. 4, 1886, the excitement of a town in motion brought on a horse-and-buggy traffic jam. The train pulling 13 cars full of people from the city was late. Among the eminent passengers were President John Taylor and Heber J. Grant. According to the *Enquirer* . . . : "Almost with the dawn of day wagons, buggies, and every description of conveyance loaded with conference visitors came streaming into Provo on Sunday, the opening day, from every direction. For hours the roads were lined with vehicles and pedestrians. In and around the Tabernacle Block before the hour of commencement there were some thousands of persons congregated."

The afternoon session pulled in an even greater crowd. B. H. Roberts [of the Council of Seventy] was the principal speaker. . . . To this point, many

General Authorities of the Church had been in and out of hiding, and some had served or were serving time in prison.

With prudence, the following spring, from Apr. 5–8, 1887, Provo was honored, again, with a general conference in its unfinished Tabernacle. Apostle Lorenzo Snow, who had been in prison, charged with cohabitation, for the last conference, presided. President John Taylor was in attendance, along with . . . Apostles Heber J. Grant, Franklin D. Richards, and John H. Smith. First counselor to the president, George Q. Cannon, and second counselor, Wilford Woodruff, were unable to attend—in consequence of their status in polygamy.

For several years after conference, work on the Tabernacle slowed down. . . . The original appointed sum for completing the Tabernacle, set at \$50,000, proved to be insufficient. It was determined that an additional \$35,000 would be necessary to clear the debt already incurred, finish the Tabernacle, and purchase an organ. . . .

Between 1892 and 1893, the financial strain was bearing down heavily on all concerned with the building of several projects. The county was allotted the sum of \$11,200 to raise for completion of the Salt Lake Temple. In desperation, members of the building committee determined that if they borrowed \$3,000, they could finish the [Tabernacle], but not buy an organ. So now

the Tabernacle had a mortgage hanging over its head.

Now with the borrowed money the building could be furnished with steam heat. A small two-story brick building that housed the boiler and an ornate and skillfully laid smokestack were completed on the west side of the Tabernacle.

After 80 years of life, 27 years of serving as president of the Utah Stake, and 10 years as mayor of Provo, Abraham Owen Smoot was laid to rest. His funeral was held in the Tabernacle on Mar. 10, 1895. . . . Smoot's dream to see the completion of the Tabernacle with an organ [during his lifetime] wasn't totally fulfilled, but he did see a building that stood with splendid beauty. As early as Mar. 19, 1890, the *Daily Enquirer* published the following descriptions: "This magnificent building . . . combines space with beauty, neatness of design, comfort and convenience. . . .

"Its huge brick walls with porticoed entrances, its broad buttresses and its octagon towers at each corner surmounted by conical turrets whose apexes, towering toward heaven all remind a person, but for the elegant architectural work, of the huge oriental castle of medieval times and the person can imagine himself carried back eight centuries on the wings of time and gazing upon some noted feudal lord's stronghold where kings and armies with all their war implements of that date, cannot molest him.

"There are entrances on all sides of the building; the main ones, however, wing from the rear end and sides, where large double doors open through beautiful hood-mouldings to the portal entrances, which are immediately connected with the large hall. Besides these there are spiral stairways in each of the octagon corners, which lead directly from the exterior to the spacious gallery which is beautifully ornamented and supported by 26 strong iron pillars.

"The room, which is illumined by a flood of light from 40 large windows, is high and well ventilated, the ceiling being dotted with ventilators which are nicely ornamented with plaster of paris.

"By the floor being gently raised from the rostrum to the rear end of the room, the audience is materially aided both in seeing and hearing, and a person quite enjoys sitting on the comfortable

rounded benches which are very different from the state of affairs in the old adjacent Tabernacle, where the straight-backed seats cause a person to think, after sitting there for an hour and a half, that he has been resting his limbs for some time past, on the rock of Gibraltar. . . .

"At the base of the central tower, which surmounts the roof, is a small veranda, where, with an open window near the top of the tower, reached with difficulty by spiral stairways, ladders, etc., the people resort for sight-seeing as the view afforded from the window, of the city and surrounding country, is the finest that can be obtained in this locality. . . . As you sit there meditating thus suspended between heaven and earth, you become enraptured with the awe and grandeur of the scene from the Provo Tabernacle. Signed: 'B. Y. Student'" . . .

In 1898 the Tabernacle was finally nearing completion. The dream of many throughout Utah Valley, which was so long in coming true, was now beyond the offing. . . .

The all-pine woodwork was now skillfully painted and brushed with different colors to simulate a golden oak finish. The alcove behind the organ, rails, newel posts, tops and backs of the benches, and the eye of circular designs were painted in a contrasting dark mahogany. The cannon barrel pillars were painted a rich rust color. In completion of the Tabernacle, the walls and ceiling were hung with an eggshell colored paper with an etched snowflake pattern. A wide and beautiful border to match, adorned appropriate areas. Chandeliers of Victorian design hung from the vaulted ceiling. Such splendor and beauty of the Tabernacle are pleasures to imagine.

The pioneers, who cleared the sagebrush, fought the Indians, and did all else that it took to make Provo a thriving city were about to witness one of the bounties of their efforts. Some had passed on or moved away, but many of the old-timers were there. President Wilford Woodruff was unable to attend because of illness—he died the following September. George Q. Cannon, a first counselor in the First Presidency, was there to give the dedicatory prayer. The choir was rehearsed and ready to raise its voices in song and praise unto the

glory of God—the ladies were all dressed in white. The Tabernacle was filled to capacity. Those who came late were left standing, and the overflow filled the nearby Meeting House. A radiance of light streamed through the lancet-arched windows—lending a brilliance to a most wonderful occasion.

After this historical event was over, the *Deseret News* reported: “The conference opened Saturday, Apr. 16. President Partridge reported the condition of the stake in a very favorable manner. Bishops T. R. Cutler, Lehi; William D. Robinson, American Fork; and William J. Lewis, Provo Third, reported their respective wards in good condition. Elder Heber J. Grant spoke of the benefits of generosity in contributing to the building up of the Church of God. . . . Elders David John and Reed Smoot of the stake presidency addressed the conference on completion of the stake tabernacle and the improved spiritual and temporal condition of the people. . . .

“Saturday afternoon Elder Grant delivered a discourse . . . on the divine mission of Joseph Smith. . . . President Cannon made an earnest appeal to the young people to live virtuous and pure lives.”

On Sunday, Apr. 17, 1896, the *Deseret News* reported: “After Presidents Partridge and Smoot had

given an account of the great efforts which had been successfully made to finish the building and had spoken of the liberality of the Saints in providing the means in cash and labor . . . the house was dedicated . . . by President George Q. Cannon. President Smith then addressed the congregation, congratulating the people on the good work that had been accomplished.

“In the afternoon, President Cannon discoursed on faith and pointed to erection of the tabernacle as an illustration of practical results of faith and unity.”

On this day, the new Tabernacle stood with grandeur and distinction. It was viewed from on high as a tribute to the inspiration and love, bestowed upon immigrants who served with faith and determination. Beyond this wonderful day of celebration the Tabernacle has stood in a glory unsurpassed by any other building within the valley. Its doors have been open to public needs for over a century. ▣

Excerpts from Anna Jean Backus, Provo Pioneers and Their Tabernacles (Hurricane, Utah: AJB Distributing, 2004), 39–50.

Provo Tabernacle photos (16, 18, 20), courtesy Ephraim Hatch.



WILLIAM HARRISON FOLSOM

Pioneer Architect

BY PAUL L. ANDERSON
Curator, BYU Museum of Art

When William Harrison Folsom peacefully died at midnight on Mar. 19, 1901, just six days short of his 86th birthday, he brought to a close a lifetime that had been anything but uneventful. A New England-born convert to the Latter-day Saint church, he left a record of experience that reads like a summary of early Mormon history. He received baptism in an icy river, became personally acquainted with Joseph Smith, assisted in the building of the Nauvoo Temple, preached and electioneered for the Church, fought in the Battle of Nauvoo, and suffered with the expelled Saints in Iowa in the winter of 1864. Although hanged by an anti-Mormon mob, he lived to take part in the California gold rush, to cross the plains to Utah, to assume positions of leadership in the Church, to take three wives, and to raise 23 children, one of whom became a prominent wife of Brigham Young. His most important contributions, however, were his accomplishments as an architect and builder. He was a talented architect, perhaps the most skilled designer of his generation in Utah, and he used his considerable abilities in a long and prolific career that included most of the significant buildings of the period. However, although his contributions to the history of Utah were substantial and although some of his



best buildings are still standing today, Folsom's name has been almost forgotten. . . .¹

William Harrison Folsom was born Mar. 25, 1815, in Portsmouth, New Hampshire, the third child of a carpenter. . . . William learned the trade of a carpenter from his father, and by the time he married Zerviah Eliza Clark at the age of 22, he was already an accredited joiner.² . . .

When they first heard about the Latter-day Saints, they became believers in the new faith, and on Feb. 17, 1842, they were baptized in the Niagara River in a hole cut through 28 inches of ice.³ In the fall of 1843 William went to Nauvoo, became personally acquainted with Joseph and Hyrum Smith, and began working as a carpenter on the temple. Here he met and worked with other skilled artisans and craftsmen who had joined the Church: William Weeks, Truman O. Angell, Elijah Fordham, Miles Romney, and others. . . .

When the main body of the Church began to leave Nauvoo . . . in Feb. 1846, Folsom was asked to remain behind to help complete the interior of the Nauvoo Temple. He was one of the small group present at the dedication of the building in May. . . . In September, violence erupted as a force of over fifteen hundred men descended on the city.⁴ . . . The Folsom family left without provisions and

camped in the open for nearly three weeks on the Iowa shore of the Mississippi River awaiting the arrival of relief wagons from the main body of the Church in Winter Quarters.

... When rescue wagons arrived, Folsom and his family did not return with them to Winter Quarters. Instead, they walked to Farmington, Iowa, where they shared a vacant house on the outskirts of town with another Mormon family. Anti-Mormon feeling was also present in this area. The Folsom's house was occasionally stoned. Early in 1847

... he was surrounded by an unfriendly and intoxicated group of men. ... The group recognized him as a Mormon, tied a rope around his neck, threw it over the awning of a store, and lifted him off his feet three times. The third time he was left hanging. ... He was saved when an acquaintance arrived on the scene and released him.⁵ ...

In 1849 ... he left his wife and five children in Iowa while he departed for the gold fields of California. ... He stayed in California for nearly two years, mining and doing construction work. ... He helped to organize the Deer Creek Water Company and supervised the construction of a canal nine miles long. The following year ... he headed home with his earnings of \$10,000 in cash and gold. For his return trip he took the longer but safer route, stopping in Hawaii, passing around Cape Horn, and arriving in Philadelphia in the fall.⁶ ... Warned by a mysterious voice not to board a boat bound for Cleveland, he delayed his departure and escaped a disastrous collision that took the lives of nearly all the passengers.⁷ ...

In 1854 Folsom ... took his family to Council Bluffs for the winter. ... Folsom stayed [there] for the next six years, operating a successful construction business and serving as branch president for the Church. His most notable professional achievement during this time was his work on the territorial capitol in Omaha. Folsom contracted with the



architects of the capitol to build the colonnade for this two-story classical building.

... On Oct. 3, 1860, William Folsom, at the age of 45, and his family finally arrived in the Salt Lake Valley. ...

When Folsom arrived on the scene in Salt Lake City, he brought with him experience and skills that were unique in the Territory. He had traveled extensively in the United States. ... In addition, he had lived in the Midwest for more than a decade longer

than many of the pioneers. During this time he had gained experience and confidence as a builder, and he had profited from the opportunity to learn about the newer styles of architecture that had become popular since the departure of most of the Mormons. As a result, the buildings he designed in the next few years reflected a greater sophistication and a better understanding of architectural styles than those of most of his Utah contemporaries. ... Folsom's abilities were recognized quickly. He was appointed assistant church architect within a few months of his arrival, and he was soon entrusted with the design and supervision of important projects. ...

Folsom was assigned to make plans for his first major building, the Salt Lake Theatre (see *Pioneer* magazine Winter, 2003). This project was carried out under the personal direction and patronage of Brigham Young.⁸ ... When completed, the structure was 80 by 144 feet at the foundation and stood 90 feet high, making it the largest building in the city. It was built with local materials, even the huge roof trusses being constructed with locally produced nails and wooden pegs. ... The walls, constructed of cut stone and adobe block, were plastered and decorated with proper classical pilasters, blank windows, and a decorative frieze. ...

In contrast with the rather austere exterior, the interior of the building was finished in elaborate

fashion. . . . According to one contemporary account, the elaborate chandelier was the work of another designer—it was constructed from a cart-wheel after designs created by Brigham Young.⁹

. . . That the completed theatre was impressive is confirmed by the reports of non-Mormon visitors of the period. Samuel Bowles, who saw it in 1865 wrote, "It ranks, alike in capacity and elegance of structure and finish, along with the opera houses and academies of music in Boston, New York, Philadelphia, Chicago and Cincinnati."¹⁰

In October conference of 1861, Folsom was officially sustained [as church architect]. The following year he was ordained a high priest and sustained as a member of the High Council of the Salt Lake Stake. In this capacity he spoke frequently at church meetings and occasionally accompanied Brigham Young and other Church leaders on their tours of outlying settlements. His standing among the

leaders of the Church was further enhanced in Jan. 1863 when, with the marriage of his daughter Amelia to Brigham Young, he became a father-in-law to the Mormon leader who was 14 years his senior. . . .

In his new calling as church architect, Folsom had a major role in the construction of several important buildings in the city. The foundations of the Salt Lake Temple had been buried during the preparations to defend the valley from Johnston's army in 1858, and no work had been done on the building since that time. Folsom supervised the reexcavation. . . .

Folsom also figured in the construction of the Salt Lake Tabernacle (see Nathan Grow, "One Masterpiece, Four Masters," *Pioneer* magazine 54, #2 [2007]: 24–32). Folsom's work on the building seems to have been limited to the preparation of general plans. . . . Only a few months after the commencement of the new tabernacle, preparations



were made for the erection of a new city hall on First South just east of State Street. Folsom submitted plans for the new building in January 1864.

... The building was a handsome and substantial structure, an impressive achievement for the time and place.¹¹

During his tenure as church architect, Folsom also participated in a variety of other activities. Besides his supervision of the theatre, city hall, tabernacle, and temple, he consulted in the design of other church buildings, including the beautiful tabernacle in St. George.¹² He participated in the organization of the short-lived Deseret Academy of Art in 1863 with such other notables as E. L. T. Harrison, C. R. Savage, George M. Ottinger, and Daniel Weggeland. ... Folsom's personal life during this time was also eventful. His wife died in the summer of 1863, and he remarried in December of the same year. Two years later, he took a second wife. ...

Much of Folsom's attention in the next few years was directed toward private construction projects that included some of the more important buildings of the city. Together with George Romney, he built several large commercial buildings, including ... the much-admired Amussen Building on Main Street, ... a fireproof structure [and] one of the first local buildings to have indoor plumbing. ... A large porch on the second floor extended over the sidewalk providing a place for Sunday band concerts. In another venture, Folsom and Romney combined with Thomas Latimer and George Taylor to set up the first steam-driven planing mill in the valley.¹³ Folsom's interest also extended to the construction of various types of vehicles, and he served for a time as

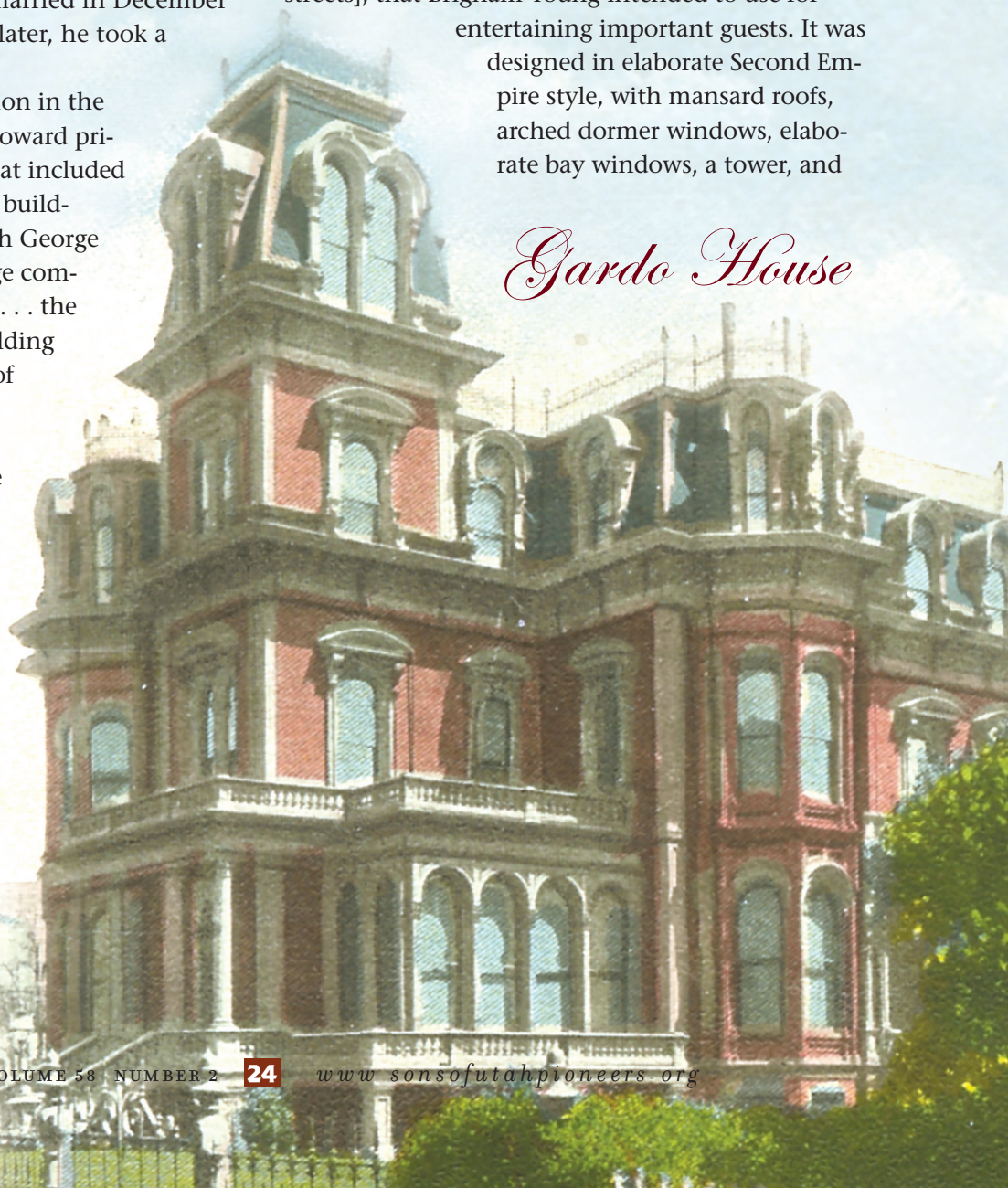
secretary to a local group of carriage, wagon, and sleigh makers.¹⁴

In Oct. 1869 Folsom was called on a short-term mission for the Church ... in Buffalo. ...¹⁵ In October of the following year, Folsom was called on another mission during which he visited Ohio, New Jersey, Virginia, and other eastern states, preaching and observing architecture in these areas. He returned to Utah the following spring.

Folsom's business ventures continued to prosper in the next few years. ... During this time, in association with Joseph Ridges, the builder of the tabernacle organ, Folsom designed and constructed one of the most famous residences in the city, the Gardo House, [also called Amelia's Palace, located on the southwest corner of South Temple and State streets], that Brigham Young intended to use for

entertaining important guests. It was designed in elaborate Second Empire style, with mansard roofs, arched dormer windows, elaborate bay windows, a tower, and

Gardo House



a porch. The style of the building reflected Folsom's recent contact with the fashionable architecture of the East. . . . The interior included fine wood and plaster details and a graceful staircase. Although begun in 1873, construction on the house progressed slowly and the building was not completed until after Brigham Young's death.¹⁶ . . .

In May 1874 Folsom was chosen to be a counselor in the presidency of the Salt Lake Stake, the presiding council for the Church in all of the Salt Lake Valley and surrounding areas (see *Pioneer* magazine 54, #3 [2007]). In the fall of the same year, he was asked to go to St. George to direct the work on the temple there. The superintendent of construction, Miles Romney, had broken his leg in a fall. . . . In 1875 Folsom . . . began work on yet another important monument in the city, the handsome iron-fronted building for ZCMI, the church department store. . . . The ZCMI building was the first example of the style in Utah.¹⁷ . . .

In 1875 . . . William Folsom was appointed [to supervise the construction of the Manti temple]. Folsom was 62 years old at the time. During the decade he spent in this remote settlement, he produced some of the finest work of his career.¹⁸ . . . While the general form of the Manti Temple was probably worked out cooperatively with Angell and others, there were refinements and special features in the design at Manti that appear to be the work of only Folsom himself. The steeply sloping Manti site was . . . difficult. . . . Even after excavation, the difference in grade between the front and back of the building was more than two stories. Folsom solved this problem by terracing the site with a tall stone retaining wall. The east façade of the building was designed like a two-story building, while the west façade appeared to be a full four stories high.¹⁹ . . .

While working on the Manti Temple, Folsom also directed other projects that were to be among his most lasting contributions. In 1878, after lightning struck the tower of the St. George Temple splitting the wooden cupola in half, Folsom designed the new cupola under the supervision of Truman O. Angell, the original architect of the building.²⁰ Folsom's design was considerably larger than the original and much richer and more refined in detail. . . .

"Without question, William Harrison Folsom . . . was the most sophisticated architect working for the Mormons. Even more than Logan, the Manti temple demonstrates the provincial architect's adeptness and originality in working with a unique form and in an outmoded style, both of which he reconciled with contemporary ideas to produce an imposing and truly monumental building."

—Laurel B. Andrew,
The Early
Temples of the
Mormons, 177.



Manti Temple

While Folsom was living at Manti, local Church leaders requested that he prepare designs for two tabernacles to be built in the area. The one in Moroni was the more modest of the two, a simple rectangular structure with a tower over the front entrance. The larger Manti Tabernacle, built of the same oölite stone as the temple, had a more elaborate design that included an interior gallery. . . .

In 1882 Folsom was chosen as architect for another important building, the Provo Tabernacle. . . . Gothic Revival elements appeared in the pointed windows and steep roofs, while the interior of the tabernacle was in the tradition of New England

architecture . . . —a rectangular space with a gallery and flat ceiling. The woodwork of the rostrum was a truly remarkable piece of craftsmanship and design, mixing a variety of Victorian and Greek Revival elements in an elaborate composition of curved, horizontal, vertical, and diagonal lines. Although somewhat lacking in unity between interior and exterior, the tabernacle demonstrated both the originality of Folsom's compositional skills and the breadth of his eclecticism. . . .

The *Deseret News*

reported [concerning the 1888 Manti temple dedication]: “Elder W. H. Folsom felt that words were inadequate to express his joy at being present at the dedication of the Temple, a pleasure he did not expect, a few years since, to live to enjoy. . . . Felt to praise and bless and thank the men who had labored upon the temple. Knew that the Temple had been accepted of the Lord and that His Spirit was present.”²¹ . . .

At the age of 75, Folsom was arrested for bigamy and fined by the court. . . . [In his later years] he worked in the Endowment House, served as a home missionary, and became a familiar speaker in church meetings and firesides. In 1900, at the age of 85, he was ordained a patriarch, although his health prohibited him from actively officiating in this position. . . . Folsom quietly died at home the following year, only six days short of his 86th birthday. The *Deseret News* eulogized him in an editorial: “In the demise of Patriarch W. H. Folsom, Utah loses one of her oldtime and most worthy citizens. He was identified with many of the finest structures in the State as their architect and builder, and was respected by all classes of the community. . . . His excellent qualities of mind and heart endeared him to a host of friends, and his material works stand as monuments to his skill and accuracy in both design and execution.”²²



3B-H1620

William Harrison Folsom's legacy to the people of Utah and the LDS church was generous. . . . Although his name has not become familiar to most students of Mormon history, his work has not been forgotten. All of his remaining major buildings are listed on either the State Register or the National Register of Historic Places, and the Manti Temple has become one of the landmarks of the West.²³ Even today, anyone who visits Manti, seeing the temple miles before reaching the town, watching the building grow larger and more impressive as it is approached, distinguishing the harmonious proportions and fine details, and finally entering into the spirit of dedication and artistic sensitivity that fills the rooms of the structure, will come away convinced that Folsom's contribution to Utah's heritage is memorable and precious indeed. ▣

Excerpts from Paul L. Anderson, "William Harrison Folsom: Pioneer Architect." Utah Historical Quarterly 43 (Summer 1975): 240–59. Anderson is an architectural designer and historian, currently at BYU Museum of Art.

1 Nina Folsom Moss, *A History of William Harrison Folsom* (Salt Lake City, 1973). This is the most complete source on Folsom's life, containing family recollections and original research.

2 Moss, 17. A joiner is a carpenter skilled in such specialized tasks as building stairs and finishing interior woodwork.

- 3 "Reminiscences of Church History," *Deseret Evening News*, Oct. 3, 1910, p. 4.
- 4 Journal History of the Church, Sept. 10–11, 1846. Folsom's description of the Battle of Nauvoo as recorded by Andrew Jenson is the official Mormon account of the event.
- 5 "Reminiscences of Church History," p. 4.
- 6 "Folsom William Harrison, 1815–1901," dictation of William Folsom at Manti, Utah, 1886, ms, Bancroft Library, Univ. of Calif. at Berkeley.
- 7 "Reminiscences of Church History," p. 4.
- 8 Myrtle E. Henderson, *A History of the Theatre in Salt Lake City* (Evanston, Ill., 1934), 49.
- 9 F. H. Ludlow, *The Heart of the Continent* (London, 1870), 370–71.
- 10 Samuel Bowles, *Across the Continent . . .* (Springfield, Mass., 1865), 103.
- 11 The city hall was moved from its original location to Capitol Hill in Salt Lake City between 1961 and 1963, commonly referred to as the Council House today.
- 12 Hazel B. Bradshaw, "Our Early Meeting House (St. George)," in Kate B. Carter, comp., *Heart Throbs of the West*, 12 vols. (Salt Lake City: Daughters of Utah Pioneers, 1939–51), 3:64. Mrs. Bradshaw states, "Brother Folsom was Church architect at this time and lent considerable aid in planning and designing the building." (See also Moss, 37.)
- 13 "Our Industries and Industrial Men," *Tullidge's Quarterly Magazine*, 3 (Oct. 1883), 35.
- 14 "Mechanics Meeting," *Deseret News*, June 17, 1868, p. 149, and "Co-operative," *Deseret News*, June 24, 1868, p. 157.
- 15 Journal History, July 19, 1870, p. 1.
- 16 The Gardo House was completed in 1881 and was used by John Taylor and Wilford Woodruff during their terms as presidents of the LDS church. Rented for a time, sold in 1901, and finally razed in 1921 to make way for the Federal Reserve Bank.
- 17 Moss, 55–56.
- 18 That plans of the temples were to be worked out under the direction of Brigham Young is shown in a note on a drawing of the basement floor of the Manti Temple signed by William Folsom but not dated. (See Manti Temple File, LDS Church History Library.) That the Manti Temple was to follow the lead of the Logan Temple is demonstrated in a letter from Folsom to John Taylor, May 24, 1878. (See Taylor Correspondence, LDS Church History Library.) The drawing of the Manti Temple on the ceiling of the Assembly Hall in Salt Lake City shows towers different in design from those finally constructed. Since the painting predates the completion of the Manti Temple, it is likely that the tower designs were finalized or changed during construction of the building.
- 19 Laurel Brana Blank Andrew, "The Nineteenth-Century Temple Architecture of the Latter-day Saints" (Ph.D. diss., Univ. of Michigan, 1973), 257.
- 20 Truman O. Angell, Sr., to John Taylor, Nov. 27, 1880, Taylor Correspondence. Angell wrote, "When Bro.

Folsom was here to make a miniature drawing for topping out the St. George Temple tower, I stood by and counseled him until it suited my eye." The specifications for the new cupola prepared by Folsom are preserved at the Huntington Library, San Marino, Calif.

21 "The Dedication," *Deseret News*, May 30, 1888, p. 311.

22 "Patriarch W. H. Folsom," *Deseret Semi-Weekly News*, Mar. 25, 1901, p. 4.

23 The Manti Tabernacle is on the Utah State Register of Historic Sites; and the Provo Tabernacle, the Devereaux House, the Salt Lake Tabernacle, the Salt Lake City Hall, the ZCMI Cast-Iron Front, and the Manti Temple are on the National Register of Historic Places.

Vintage drafting tools, istockphoto #2695050 (21); *Folsom photo* (22), courtesy LDS Church History Library; *Salt Lake Theatre by Cornelius Salisbury* (23), courtesy Utah Arts Council; *Gardo House* (24), www.flickr.com, Utah Guy's photostream; *Manti temple* (25), www.lds.org; *vintage postcard* (26), courtesy Susan Lofgren.

Welsh Family History Workshops Malad City, Idaho

June 30, 2011

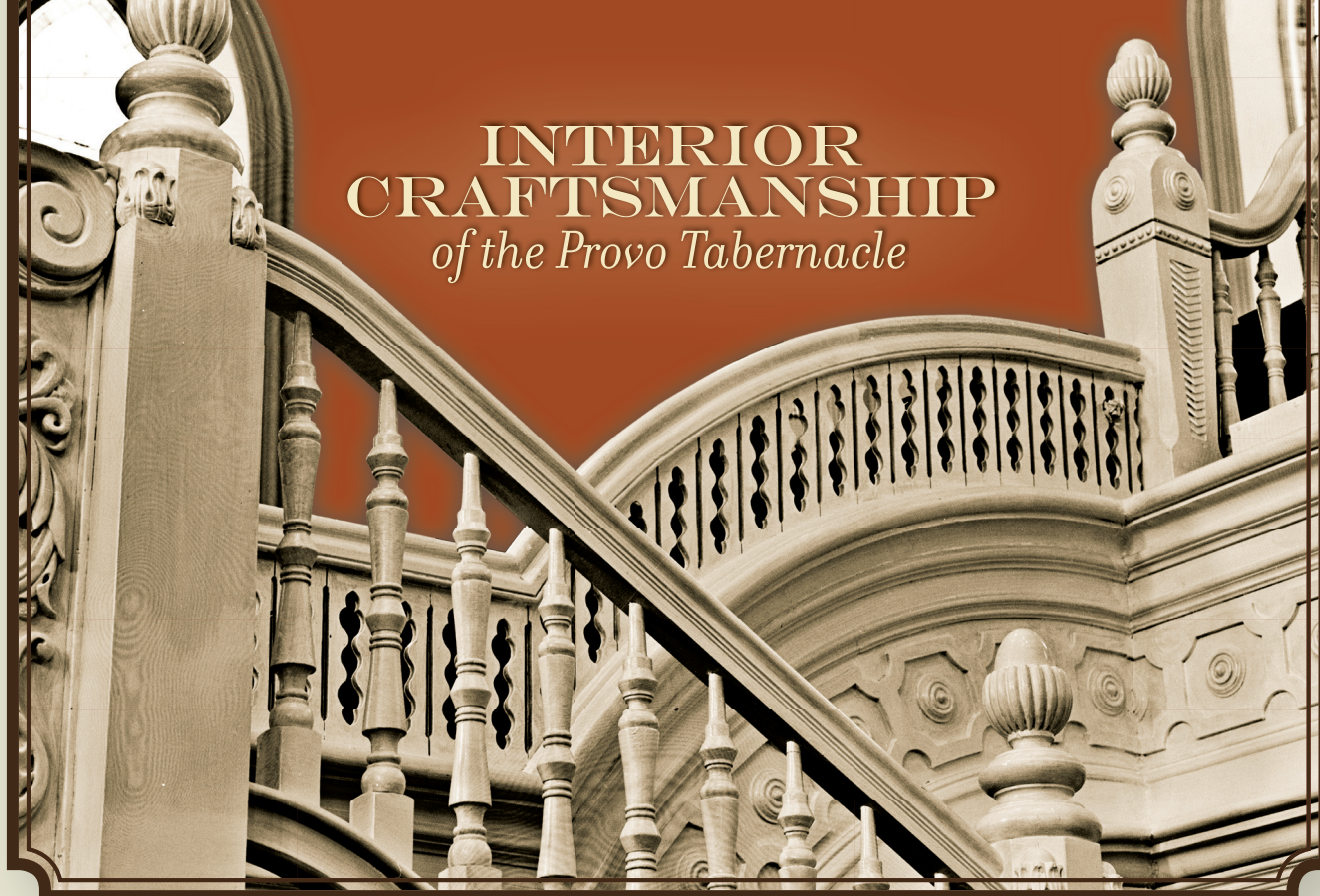
7th Annual Malad Valley Welsh Festival

July 1-2, 2011

- Welsh family history experts from the LDS Family History Center in Salt Lake
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INTERIOR CRAFTSMANSHIP *of the Provo Tabernacle*

BY BRAD WESTWOOD, *Librarian at Church History Library*

Dedicated Apr. 17, 1898, the Provo Tabernacle was completely finished and entirely paid for, some 16 years after Stake President Abraham O. Smoot received the design from architect William Folsom.¹

The interior of the tabernacle, not unlike much of late 19th-century architecture but with its own unique Mormon twist, was an assortment of styles and influences, an aesthetic potpourri that suited late 19th-century sensibilities. It reflected the Mormon culture region's growing access to and appreciation for commercial goods (such as carpets, fabrics, and trim), more refinement (such as materials that appear as hard woods: walnut, burl wood, and quarter-sawn oak), mechanization (elaborate jigsaw and lathe workings throughout), and finally the enduring appreciation for romanticism and historical association. When finished the tabernacle must have been for members of the Utah Stake a glorious demonstration of refinement and civic pride. It was not only the seating capacity that made the tabernacle for 130 years the preferred venue for community lectures, music and theatrical events and graduation ceremonies—it was also its gracious and grand design (inside and

outside) that made the tabernacle a community nexus, religious and social.

Perhaps the most oft-heard criticism regarding the Provo Tabernacle design was the dissimilar appearance of the exterior and interior—the outside was predominately Gothic Revival and the interior was eclectic. Besides the late 19th-century's penchant for mixing and matching, the lengthy time between the design (1882), the initial building (1882–1886), and completion (1898) offers a basic reason: fashions changed during the extended wait.

The gallery by master carpenter James Snyder was installed in 1884–1885 and had a decidedly Eastlake furniture appearance, with the deep and thick molding profile and the strong but simple repetitive geometric pattern of a bull's-eye set inside a cut cornered square. The gallery's balustrade, which like all else in the interior, was built of local pine and painted and grained to appear as hardwood burl wood and walnut, typical of 1880s American domestic furniture. The interior abounded in rich, dark, and exotic colors.

The east side of the gallery was 30 feet wider; nevertheless spectators from around the room and on all points of the gallery could see the rostrum.

The heavy 1880s gallery is in contrast to light, airy and lightly painted Queen Anne railings and panels on the rostrum, built a decade or more later.

Folsom's design illustrates a number of progressive features and ideas, and includes examples of 19th-century technology that focused on better function, public safety, and comfort.

Interior Technology

The carpenter craftsmen of the mid-1880s secured the four spiral stairs around a central post on the inside and masonry pockets on the outside; the hexagon exterior made inside a perfect circle for the perfectly proportioned Archimedes screw stairs. An expression of long-used building technology (think medieval fortress keeps) placed at



each corner, the spiral staircases could quickly load and evacuate thousands of spectators. Folsom wanted egress on the two floors to happen separately but equally, with four wide doors centered at the compass points for the ground floor and four exits for the gallery, at the corners. Originally the octagon tower staircases did not provide access to the ground floor space. To go between the two floors, one had to exit the gallery to the outside then reenter the building at ground floor. Folsom reported this idea came to him in a dream. During the mid-1950s remodeling, architect and member of the Utah stake presidency, Fred Markham, cut passage ways from the towers to the main room.²

Another clever endurance/exit feature was the west entrance that allowed leaders and dignitaries to enter by a coach entrance and then slip up through a small spiral staircase to the rostrum. Also spectators could enter the west entrance and occupy seats turned at 45 degrees, flanking the rostrum, and not disturb the program. Folsom also wanted clear sightlines for as many viewer-listeners as possible; this was facilitated by a number of devices including a raised rostrum, choir seats placed at gallery level and, most importantly, a sloped floor that allowed viewing above most heads. The gallery pews were placed on large stairlike tiers that offered equal viewing from the gallery.

The tall double hung, counterbalanced windows built in the mid-1880s (with finish work completed in the mid-1890s), were designed to open from both the bottom and the top, causing cross ventilation that created a breeze offering the very best in pre-mechanized air-conditioned comfort for the summer. For the winter the building's heating and ventilation included first wood-burning stoves, then prior to the 1898 dedication, a steam heating system; portiere, or large fabric hangings, that reduce heat loss and sound distractions, were made and installed by the stake's Relief Society women.



The pre-electric lighting design offered generous windows including transoms (windows above the doors) for the tower doors, and interior windows located on the upper walls of interior rooms let indirect light in from the main hall. Also, prior to the 1898 dedication, the building was wired for electricity, and large multi-bulb electric chandeliers hung throughout the hall.

Main Hall Interior Design

The woodwork around the Gothic windows that surrounded the hall and that of the windows in the corner towers was painted and grained darkly, likely in oak. On either side of the tower windows, panels covered the wall recesses, all in warm yellow quarter-cut oak to contrast with the warm but lighter paint on the plastered walls and ceiling. Deeply profiled paneled doors were also painted and grained to appear as quarter-cut oak.

The tabernacle benches were designed with a scooped back for more comfort, and all of them were painted and grained to appear as quarter-cut oak. Likely the benches were also installed sometime in the mid-1890s.

The grand rostrum, from the sacrament table at its base to organ pipe case at its top, dominated the west elevation. The rostrum was completed in the mid- to late-1890s at the height of Utah's appreciation for the Queen Anne style. The elaborate network of newel posts, spindles, finials, fanned panels and handrails that divided, framed and decorated the rostrum were built with jigsaws and lathe machines and expressed the mechanized height of the Queen Anne architectural style. Likely, they were not produced in Provo or even Utah; likely they are mass-produced building components made in the Midwest or beyond, brought to Provo via the railroad. At the dedication, the rostrum benches and podiums were also lavishly upholstered. The choir seats, chorister stand, and organ were placed in a semicircle form (opera seats were installed shortly after the dedication) at

gallery level so voices and instrument could project. The pipe case which originally filled in only half the proscenium (the framed arch behind the choir seats) was the crowning feature for the rostrum.

The rostrum was perhaps the most distinctively Mormon component of the interior, as the multi-tiered platform and podiums referenced the three offices of the Church's Melchizedek priesthoods. It may have also been used in other

symbolic ways to express hierarchy with the priesthood and stake leadership or with the quorums of the general Church leadership. At stake conference the three bench levels seated the stake presidency and the quorum of bishops and counselors, who preside at state conference, seated on the stand facing their congregants.

This tour-de-force rostrum was slowly, over the years, reduced in its finery, including the multiple

podiums, to accommodate a frequently installed platform stage. However, the symbolic appreciation and use of the multi-level podiums also faded away in the 20th century.

The final grand interior feature was carpenter and wood carver Thomas Allman's decorative panel, located, centered, on the back panel of the rostrum, in a primitive symmetrical florid pattern, which speaks to the abundant creativity, craftsmanship and devotions offered in building Utah County's most beautiful 19th-century landmark. 🏠

1 *Territorial Enquirer of Provo*, Apr. 6, 1886.

2 N. La Verl Christensen, *Provo's Two Tabernacles and the People Who Built Them*, (Provo: Provo Utah East Stake, 1983), 126.

Upper left: Interior of Provo Tabernacle ca. 1910; lower left: 1925 graduation ceremony.

Interior photos (28, 30–31), courtesy Ephraim Hatch. Interior photo (29), courtesy John Telford.





A HISTORY OF THE PROVO TABERNACLE ORGAN

A picture once hung in the back halls of the Provo Tabernacle showing a small organ with attached keyboard. According to H. Ronald Poll & Associates, it was either a large reed organ, a (mechanical action) tracker or a tubular pneumatic action pipe organ. . . . Records indicate that it was a two-manual reed organ.

Funds for the tabernacle organ were raised separately from the building itself. A series of unspecified entertainments were proposed and planned by James E. Daniels and H. E. Giles, Provo, Utah, stake chorister and organist, to raise monies.

Stake President Reed Smoot announced that "when the people are ready to go on and put the finishing touches on the building and install an organ," he would put up \$1,000 in cash. At this meeting, the motion to build an organ carried.

Purchase of organs

By the time of the tabernacle's dedication, insufficient funds had been raised and so the first organ brought in, by D. O. Calder, was a Mason and Risch Vocalion two-manual reed organ whose bellows were filled by means of a large lever. This organ was moved to the old Provo Third Ward building on First North and Fifth West in 1907 when the proper pipe organ was installed.

Funds were raised to purchase a second organ, as evidenced by photo (right) of some pipes leaning up against a corner with a ticket to a fund-raiser attached to it and photographed some time after the event. The ticket reads "Grand May Day Festival in the Utah Stake Tabernacle at Provo, May 1st, 1889, in aid of the stake tabernacle organ fund. Admit One. General Admission, 25 cents."

When it came time to install a more definitive instrument, fund-raising concerts were scheduled to include J. R. Boshard and A. C. Lund in 1904, vocalist Marie Trout, who received 60% of the gate with the fund-raising committee meeting \$133.05, and Willard Andelin on Feb. 3, 1907, who gave a share of the proceeds to the fund.

As chronicled in the minutes of "Utah Stake Organ Fund Committee, 1907" (on file at the Church Historian's Office), on June 3, 1904, a committee was appointed with Lafayette Holbrook as chairman, E. H. Holt, secretary/treasurer and seating also R. R. Irvine, John R. Twelves, Hugh Clayton, J. H. Frisby, and L. L. Nelson. Later, L. O. Toft and George A. Startup (of candy fame), were added. Leading Provo musicians J. R. Boshard, C. W. Reid, and A. C. Lund also lent assistance.

Ultimately, this committee relied on a "subscription" list as its main source of funds. Holbrook led the list of 5 to donate \$500 each, 10 for \$100, 50 for \$35, 100 for \$25 and 200 for \$10.50. (A total of \$9,850.) . . .

On Feb. 3, 1907, it was decided to adopt the Austin bid for \$9.450. The First Presidency of the Church agreed to appropriate \$4,000. . . . C. W. Reid, tabernacle organist, was tapped to

provide Austin with any necessary specifications beyond the mere physical.

On June 6, 1907, L. R. Cheney, Austin's treasurer wrote Holbrook that the organ had been shipped. . . . This instrument would be opus 191 for the Austin Organ Company. It had three manuals and a pedal with 30 ranks of pipes.

Installation went according to schedule and on Aug. 17, 1907, the committee demonstrated the instrument at a concert. Entry was charged 50 cents, with children entering for half-price. At the time the Austin organ was installed, the façade that would forever be seen in front of the pipes was created.

The organ over the years

Some additions to the original definitive organ were made including the installation of a new console in 1927. A stopped diapason, chimes and a harp stop were added. Other mechanical improvements were made.

Parts of the Austin organ remained in the Tabernacle throughout various updates including remodelings (1927, 1962) and enlargements (1927) until the most recent remodel in the mid-1990s.

In 1962, a partial rebuild of the organ was undertaken by Wayne Carrol of Salt Lake City. The console was redone, the blower replaced, 13 ranks of pipes and chests were added and about 7 other ranks were replaced with new pipes.

However, by 1973, much of the original organ's moving parts were worn and deteriorated to such a point as to render the organ very unreliable. . . .

Finally, in 1991, the Office of the Presiding Bishop contracted the services of H. Ronald Poll and Stuart (sic) Goodwin to survey the state of the organ and make recommendations. By 1996, a new organ of 49 ranks was designed and built using some restored or rebuilt pipes from among those of the earlier organ.

Finally, the original façade pipes were replaced with new ones in September 2003—one of Utah's most magnificent and under-recognized instruments at the time it was destroyed in the great fire of 2010. 🏠

See N. La Verl Christensen, *Provo's Two Tabernacles and the People Who Built Them* (Provo: Provo East Stake, 1983); letter from H. Ronald Poll & Associates, *Organ Builders*; and <http://www.provotabernacle.org/organ.html>.

Organ photo courtesy John Telford (32); photo of original pipes from Provo Historical Images, L. Tom Perry Special Collections, BYU (33).



Church Presidents and the Provo Tabernacles



Brigham Young and John Taylor both delivered sermons in the Old Tabernacle. John Taylor—who had dedicated the Old Tabernacle in 1867 as an apostle and urged construction of the new Provo Tabernacle as president—may also have spoken in the new structure. President Taylor was in exile, as a result of the polygamy hunts, during much of the period between the time the building came into use and his death July 25, 1887.

News accounts of conferences in the new Provo Tabernacle mention one or more visits by: Wilford Woodruff, Lorenzo Snow, Joseph F. Smith, Heber J. Grant, Joseph Fielding Smith, Harold B. Lee and Spencer W. Kimball. George Albert Smith spoke at a BYU Baccalaureate service in the historic building in the late 1930s. Casual checking, without going to quarterly conference minutes, failed to turn up recorded tabernacle appearances on Church assignments of the ninth president, David O. McKay. However, given his long tenures, it would seem unreasonable to believe he never drew a Provo Tabernacle assignment, having been an apostle since 1906.¹

In September 1986, then-LDS Church President Ezra Taft Benson presided over the rededication of the Provo Tabernacle, with President Thomas S. Monson — then a First Presidency counselor — offering the dedicatory prayer.²

President Gordon B. Hinckley, along with his first counselor Thomas S. Monson, spoke at the funeral of BYU President Rex E. Lee in the Provo Tabernacle on Mar. 15, 1996.³ 📌

1 N. La Verl Christensen, *Provo's Two Tabernacles and the People Who Built Them* (Provo: Provo Utah East Stake, 1983), 150.

2 Scott Taylor, *Deseret News*, Dec. 17, 2010.

3 *LDS Church News*, Mar. 23, 1996.

TIMELINE



1883 – Construction begins on new Provo Tabernacle.

August 8, 1885 – Memorial services held for President Ulysses S. Grant, who died July 23, 1885. Building has no doors, windows, or floor and temporary seating is used.

December 4, 1885

– Dedication held of “West Room” for priesthood and auxiliary use.



April 1886 – 56th Annual Conference of the Church held. Because of polygamy raids, none of the members of the First Presidency attended the General Conference in the Provo Tabernacle. Instead, “An Epistle of the First Presidency” was read to the congregation and then published in the newspaper in its entirety.

April 1887 – 57th Annual Conference of the Church held.

May 7, 1891 – Provo Tabernacle lighted for first time with incandescent electric lightbulbs.



LOCAL NEWS. NOTICE.

We publish in full the Epistle of the First Presidency as read at the General Conference in Provo to-day. It will be interesting and instructive in the highest degree to the Latter-day Saints and to all who watch the progress of this great cause. Several editorials are crowded out to give place to the Epistle and will subsequently appear. The paper containing the Epistle will be an excellent one to mail to distant friends.

OF THE PROVO TABERNACLE



March 17, 1894

– John Phillip Sousa Band performs.

September 24, 1909 –

President William Howard Taft, 27th President of the United States, speaks.



1916 – Metropolitan Opera Quartet performs.

1917 – Because the roof is sagging, the main central tower is removed. Improvements also include installation of stained glass panes to replace the original frosted glass; new plumbing facilities and some plastering and painting is completed.

1918-1919 – The Old Tabernacle, or Meeting House, dismantled.

December 2, 1938 –

Sergei Rachmaninoff, Russian pianist and composer, performs concert.



1940 –

United States Marine Band performs.



1951 – Tabernacle repaired, remodeled, and redecorated.

1965-1967 – Improvement project completed, which includes remodeling, renovation, landscaping, new seating, carpeting, new sound system.

September 9, 1975 –

Tabernacle listed in the National Register of Historic Places.

1982-1983 – Restoration and improvements project includes repainting to replicate original décor.

December 25, 1996 –

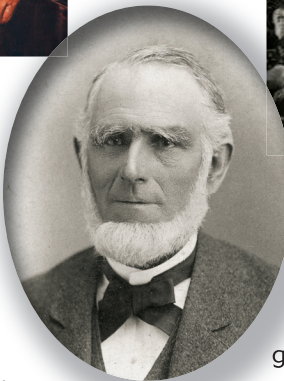
Catholics celebrate midnight mass in the Provo Tabernacle, the first time it had been used for a non-Mormon service.

December 17, 2010 – Provo Tabernacle destroyed by fire.



Sources: N. La Verl Christensen, Provo's Two Tabernacles and the People Who Built Them (Provo: Provo Utah East Stake, 1983); website <http://saltlakearchitecture.blogspot.com/2011/01/provo-tabernacle.html>.

March 10, 1895 – Abraham O. Smoot funeral held.

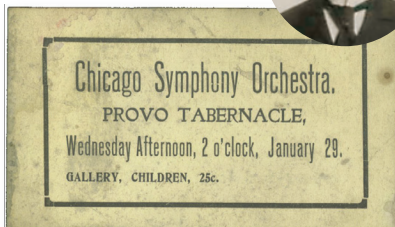


January 4, 1896 –

Celebration marks granting of statehood to Utah.

April 17, 1898 – Dedication of Provo Tabernacle held.

January 29, 1902 – Chicago Symphony Orchestra, Adolph Rosenbecker, conductor, performs.



August 25, 1907 – Organ concert by Prof. C. W. Reid marks completion of the installation of new pipe organ to replace original reed organ.

*The Sons of Utah Pioneers wishes to honor L. LaMar Adams
for his generosity as the sponsor of this issue of Pioneer magazine.*

Family history excerpts of two paternal great-grandparents, followed by two maternal great-grandparents of LaMar Adams:

Barnabus L. Adams and Hannah Gove Chase Adams



Barnabus Lathrop Adams was born Aug. 28, 1812, in Canada to Joshua Adams and Elizabeth Chipman and was one of 10 children.

He was converted to the gospel and baptized in Canada, as was his brother Arza, the only two out of the large family. He moved from Quincey, Illinois, in 1840 to Iowa and met Miss Julia Ann Banker, who was born in Chateaugay, New York. She was the daughter of Platt and Thankful Marshall Banker. Barnabus and Julia Ann Banker were married on the June 23, 1846, in Des Moines, Iowa.

When President Brigham Young selected the men for the first company of pioneers, Barnabus was chosen; he was a great help in making barges and floats used to cross the large streams. He and six other brethren came down into the Valley ahead of the body of pioneers and went back and reported conditions to President Young, who was sick. President Young asked what Barnabus thought of the place, and when he gave his opinion President Young said, "Well, if it suits Brother Barney, it will suit me."

Not long after arriving in the Valley Barnabus returned to Farmersville, near Council Bluffs, Iowa,

where he had left his young wife and found a baby girl had been born. He, with his wife and baby, crossed the plains in the Homer Duncan company, arriving in September 1848.

Soon after his arrival he was appointed by President Young to find the best timbers and have bridges and roads made so that timbers could be brought down for buildings and fences. He had a small cabin built near the mouth of Little Cottonwood Canyon. There was a deerskin hung at the opening for the door, and the top of the cabin was so poorly roofed that snow came through on the bed. After that he had a substantial adobe house built in Salt Lake City.

Soon after moving into the new house, Barnabus started getting timbers from a canyon in the west mountains, which is still called "Barney's Canyon." From that canyon and others timber was cut down and hauled for the Social Hall, the Tabernacle, the Salt Lake Theatre, and other public buildings.

On the ranch near the canyon he had a considerable number of cows and sheep, besides oxen, horses and wagons, to haul timbers and carry on other work. Many immigrants got their start in life, working for "Brother Barney."

Hannah Gove Chase Adams, was born Dec. 11, 1834, in Lincoln, Vermont, the daughter of Sisson A. and Miriam Gove Chase, who were members of the Society of Friends, commonly called Quakers, and she was taught in her girlhood that it was wicked to sing, whistle, or dance or to wear any bright clothing or to use any vulgar or profane language.

When the Elders of the Church began preaching in their neighborhood, Hannah and her parents were soon converted and baptized. Soon after, they moved to Nauvoo. Instead of being on a big farm with no near neighbors, she was in a comparatively large city with friendly neighbors all around. Hannah enjoyed singing at church.

Although not quite 10 years old, she shared the sorrow of the people generally when the Prophet and Patriarch were martyred and remembered distinctly going to see them when they lay in state. She also remembered being at the meeting when the mantle of the Prophet fell on Brigham Young.

In the spring of 1853 they left for the Valley with two wagons, one drawn by two oxen and the other by four steers. They also had two cows which supplied milk for their evening and morning meals, and what was left was carried in a can in one of the wagons, and by the jolting was converted into butter and buttermilk. When on Sept. 11, 1853, upon emerging from Emigration Canyon she got her first view of Salt Lake Valley, she at once recognized it as the exact place she had seen in a dream or vision before leaving Iowa.

About 1855 her father bought a two-roomed log cabin on 8th E. Street. The women made their own candles for lighting their house and their own soap, at first with wood ashes and later with concentrated lye and grease. They also washed and carded wool and spun it into yarn to knit into socks and stockings. All of their knitting and sewing they did by hand.

Hannah worked for some time in the family of that great scholar, astronomer, and apostle, Orson Pratt, and received a very earnest and cordial invitation to become his wife. She also had other proposals of marriage but none suited her fancy until she met and became acquainted with Barnabas L. Adams.

He was tall, fully six feet, and well formed, was industrious and had a generous disposition. On Nov. 16, 1856, they were married and she went to live with Barnabas's first wife, Julia Ann.

On Aug. 1, 1865, Barnabus took to wife Miss Ellen Nelson, a young girl from Southern Utah.

On June 1, 1869, Barnabus went up into City Creek Canyon. Previous to going he lifted a wagon box onto the wagon alone, and it was thought that his heart or some other vital part of his body might have been overstrained in that way, as the next day, just after sitting down to eat dinner in the canyon, he suddenly fell back, ceased to breathe, and his spirit passed on to his well-earned reward. The next day funeral services were held. He passed away so suddenly that no provisions

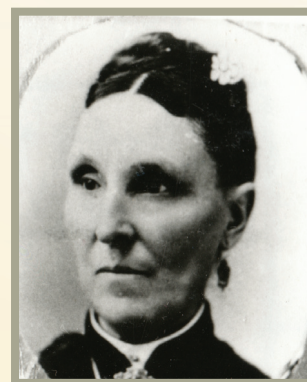
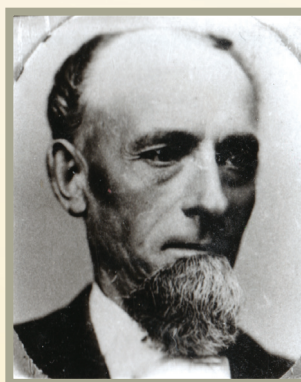
were made for the family. There was land, stock, and sheep, but no money. Hannah and Ellen went in together and rented two rooms, one block north of first wife Julia's home. They took turns, one caring for the children while the other went out to do a few hours' work to earn money. Hannah later married Edward Blair.

The best of feelings existed between Hannah, Julia, and Ellen, and their children always manifested the sincerest love towards each other.

On July 27, 1897, just after the 50th anniversary of the entrance of the Pioneers into Salt Lake Valley had been celebrated, Hannah's spirit passed to join the loved ones on the other side.

Source: History by Amy Hannah Adams Thomas, daughter

Joseph Powell and Thurza Ann Powell



Joseph Powell was born Dec. 11, 1831, to George and Susan Pike Powell in Bridport, Dorsetshire, England. It is assumed that his father and family were rope makers in this coastal town, since they lived directly across the street from the large rope factory, which made ropes for the local industry of boating and fishing.

Thurza Ann Powell was born Apr. 13, 1835, to Thomas and Mary Hodder Powell in Bradpole, Dorsetshire, England. She was the eighth of nine children—two girls and seven boys.

Members of their families were converted to the Church in 1847 by Elder George Kendall. Within eight months 155 people had been baptized, including Thomas and most of his family, and Joseph Powell.

On June 13, 1853, Joseph Powell and Thurza Ann Powell, first cousins, married in Allington.

After several years of activity in the Bridport Branch, Joseph and Thurza Ann emigrated to America in 1854 with many others in the branch including Thurza's father Thomas, her mother having died earlier that year.

Joseph and Thurza had an infant son stillborn Mar. 1, 1854, buried at sea. Their first child listed in the genealogical records is Mary Elizabeth, born Nov. 9, 1855, "on the plains coming to Utah" prior to their reaching Council Bluffs, Iowa. This child died Apr. 22, 1857. The next child, Emma Jane, was born at Council Bluffs; the last 3 children were born in Venice, Illinois.

Joseph and Thurza's family (and most likely Thurza's father, Thomas Powell) crossed the plains in the John D. Chase Company, leaving Nebraska June 26 and arriving in the Salt Lake Valley Sept. 20, 1864.

Later Joseph and Thurza went back to Venice, Illinois, with a mule train to pick up more immigrants. Joseph is listed in 1880 census as living in the 1st Ward in Salt Lake City. Their son William Joseph was baptized at age 14. On Aug. 30, 1883, Joseph and Thurza Ann had their marriage sealed in the Endowment House.

On Jan. 27, 1885, Joseph sealed Hannah Charlotte Jones or Sanders to him in the Endowment House. She was born in 1829 in England. And on June 17, 1887, he sealed Elizabeth Powell to him in the Endowment House. Elizabeth was the niece of his wife Thurza Ann and was also from Bridport, England. Then on May 16, 1888, he sealed Ann Sims to him in the Logan Temple. Ann Sims was also from Bridport, a distant relative and his same age.

Joseph was a truck gardener in Salt Lake City. In 1896 Thurza's brother talked Joseph, Thurza, and their son William Joseph into moving to Castle Valley to help settle the town Desert Lake and help build the Buckhorn Dam. The venture was such a long, hard, and unsuccessful experience that their families moved back to Salt Lake City, where they continued gardening.

Thurza passed away Dec. 31, 1910, in Salt Lake City and Joseph on Mar. 7, 1925.

Source: "The History of Weymouth Branch" by John Dadd, LDS IGI records, Bridport branch records, "Thurza Ann Powell" by Verla Timmerman, and a personal visit to Dorsetshire, England.

William Decatur Kartchner and Margaret Jane Casteel Kartchner



William Decatur Kartchner was born May 4, 1820, in Montgomery Co., Pennsylvania. In 1826 his father, John Christopher Kartchner died, leaving his mother with five children in poverty. William and his brothers worked hard long hours, early and late, for poor pay and at times did not get enough to eat. William worked in a blacksmith shop, where during the winter he was called up at three in the morning to make fires and call the cook. Work started at daylight and continued until seven p.m. and occasionally all night.

William later went into partnership in Washington Co., Illinois, with his brothers, Peter as farmer, John as trader, and William as blacksmith.

On May 7, 1842, William was told of two Mormon elders 10 miles away so he saddled his horse and rode there, having previously read "Voice of Warning" by Parley P. Pratt. William stayed overnight and was baptized the next day, May 8. His brother John met him at the gate on his return and cursed him and the Mormons in such a manner for the next month that William left his brothers and went to Nauvoo, worked on the temple, and was baptized in the river for his father and other deceased relatives.

Margaret Jane Casteel was born Sept. 1, 1825, in Copper County, Missouri, to Jacob Israel Casteel and Sarah Nowlin Casteel. Margaret was a woman of fine intellect and sterling character, modest and

refined in manner, deeply religious. She was baptized a member of the Church at 14 in Pike Co., Illinois. When she was 18, she married William Decatur Kartchner, on Mar. 17, 1814, in Nauvoo.

William set up a blacksmith shop at his father-in-law's place. The mob was threatening the settlers and so he stood guard the greater part of the winter, and during a very wet spring he came down with rheumatism. The rheumatism became so severe that it afflicted him the rest of his life.

Margaret and William began their westward journey in September 1844. There was much hardship and short rations of food; rations were reduced to one gill of corn a day.

During the fall of 1845, William crossed the river and went on foot 60 miles to see his brother, John Kartchner. He gave them welcome and a comfortable home. William learned of a pioneer company leaving for the Rocky Mountains in the spring of 1846. His determination to join this company annoyed his brother John, who had made him fine offers of land if he would stay with him for five years. William told John, "I would rather be a Mormon's dog than to stay in this county, when my people had been robbed, pillaged, murdered and now exterminating orders issued to them to leave the United States."

William's camp arrived in the Salt Lake Valley about three days behind Pres. Young's, reaching the Great Salt Lake Valley July 27, 1847.

They located at a spring about nine miles southwest of the city and began the usual building of the adobe house, fencing, and farming the land allotted to them. Their food was very scarce. Their "bread stuff gave out" and so he had to kill his lead ox for food.

In the winter of 1850 a call was made for a group to colonize San Bernardino, California. The Kartchners and the Casteels were among those called to go. The Kartchners remained at San Bernardino until the later part of 1857, when they were called to return to Utah and settled at Beaver, Utah.

William and his family received a call Oct. 9, 1865, to go to the Muddy River. About every six months they moved to a new townsite (the old site washed out when the dams broke), until the winter of 1869 when they moved to Overton and then to Panguitch Mar. 20, 1871. William was called to

organize a Sunday School and soon had about one hundred scholars. He set up a mail route connecting Marysville and Kanab, as well as a post office at Panguitch. In 1874 Joseph A. Young organized a United Order, and William served as secretary and as a board member.

Margaret was always busy raising chickens, spinning, weaving, and putting up fruit, both fresh and dried. By this time the family consisted of six sons and five daughters. Two sons and a baby daughter died in infancy.

At General Conference in St. George in 1877, William, his sons, and sons-in-law were called on a mission to Arizona Territory, the Little Colorado River settlements. Floods swept away the settlements and the family had to move to the new settlement of Snowflake, Arizona, in 1878.

The family helped to colonize four of the western states. Now Snowflake was to be their permanent home. They took part in the activities of the new settlement, especially in the religious affairs. However, Margaret Jane Kartchner became ill and died on Aug. 11 at 56.

William Decatur Kartchner died May 14, 1892, in Snowflake. He had 21 children—his wife Margaret Jane Casteel had 11, and his wife Elizabeth Gale had 10.

Sources: Autobiography of William Decatur Kartchner, copy on website <http://kartchner.surnames.com>; family history records; autobiography of Elizabeth Gale Kartchner on same website; "W. D. Kartchner, Man of Steel, True to the Faith"; personal history of Margaret Jane Casteel from The Kartchner Family Book, compiled by Karen H. Miller, 2004.

David Leonard Savage and Margaret Emma Jones Evans Savage Hancock

David Leonard Savage was born in Johnston County of Leeds, Upper Canada, July 25, 1810 or 1812. In February 1834 he married Theo (Theodocia) Finch, but she died shortly after the birth of their first and only child. Five years later David Savage came to Knox County, Illinois, where he was baptized into the LDS church by his brother.

David married his second wife, Mary White, in 1841 and was called to serve a mission to Michigan. David's assignments during the Nauvoo

period included electioneering for the Prophet to become president of the United States and working on the Nauvoo Temple. David and his family left Nauvoo in the fall of 1846. They traveled in Parley P. Pratt's company and were three months on the way, arriving in Salt Lake Valley Sept. 24, 1848. In 1850 they were called as part of the first group to settle Lehi, where he served as second counselor to Bishop David Evans. In 1853 another call took the family to Cedar City, and then subsequently to Cedar Springs, later called Holden.

In 1859 he participated in the heroic rescue effort that saved the handcart companies stranded in Wyoming.

Also in 1859 he married Mary Ward Heeps and in 1860 married Margaret Jones Evans.

In 1863 he was called by Apostle C. C. Rich to go to Bear Lake to form a new settlement, Paris, Idaho. It was a very cold hard country and was fraught with hardships and trials, including crop failures because of the cold. His health began to fail him; the strain was so great both on body and mind. After staying at Bear Lake three years, the family moved back to Holden. He moved to Snowflake, Arizona, in 1881 and died there in 1886.

David Savage's fourth wife, **Margaret Emma Jones**, whom he married in 1860, was born in Blackwood, Monmouth South Wales, England. Margaret's family accepted the gospel and were baptized in 1843 and sometime after that emigrated.

Margaret was a seamstress, dressmaker, and school teacher. History indicates that Margaret left David in 1869. It was believed that previously Margaret had received a letter from an old sweetheart, George Hancock, and asked her husband if she should answer it. He told her yes as it might get Hancock to join the Church, but instead it ended up with Margaret leaving David. Accordingly, David took his problem to President Brigham

Young, who advised him to keep his children, which he did, except that he did not have the heart to take the baby, Gomer, from Margaret. In 1869 Margaret took Clara Sarah Evans, from her first marital union, and Gomer Savage, from her second, to California, where she married George Hancock. She died on Nov. 23, 1877, in California.

David Leonard Savage was a great friend to the Indians. He learned to speak their language fluently.

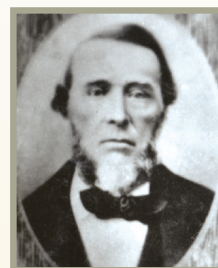
"While the U.S. Army was encamped at Camp Floyd, just for pastime they fired on some Indians, which caused the Indians to go on the warpath. Three miles from this place was the little town of Cedar Fort. The Indians gathered in the mountains above the town and prepared to fight. Their war cries were terrifying to the people in the Fort. The men were gathered together for defense, and the frightened women and children huddled together in the little rock fort. Finally a band of Indians were seen advancing to attack. . . .

"It was then that David Savage's coolness and bravery and knowledge of the Indians and their language served a wonderful purpose. Despite the protest of his companions, who told him he would surely be killed, he . . . went forth alone and unarmed to meet them. At first the Indians were very hostile and raised their spears and filled their bows ready to fill him with arrows, but he steadily advanced. . . . He then told them that the men who had fired on them were not Mormons, but were enemies to the Mormons. . . . The Mormon People were friends of the Indians and would always treat them kindly.

"He told them the Great Spirit would be displeased with them if they fought and killed each other. . . . After parleying a short time the Indians rode peacefully away. Thus a cruel war and much bloodshed was avoided." ▢

Sources: Savage history recorded by 2nd wife, Mary White; LDS Family Search Records; autobiographies and histories of David Leonard Savage and wives; A History of Woolford and Hall Families by Jacqueline W. Solomon.

Photos courtesy L. LaMar Adams.



Sons of Utah Pioneers

2011 National Convention

August 25 to 27
Salt Lake City, Utah
EYES WESTWARD

Sponsored By
Holladay Chapter

Thursday, Aug. 25

12:00 to 6:00 pm Check-in and Registration, Marriott, University Park Hotel. SUP special rate \$89 per room.

1:00 to 4:00 pm National Chapter Leadership Training

1:00 to 4:00 pm Spouses' Humanitarian Service Project

5:30 to 7:30 pm Opening Ceremonies and Dinner at Joseph Smith Memorial Building

7:30 to 9:00 pm Walk to Tabernacle for Choir performance

Friday, Aug. 26

7:30 am to 9:00 pm Check-in and Registration

7:30 am to 9:00 am National Board Breakfast Meeting

8:45 am to 5:00 pm 8:45 am board buses at Marriott University Park Hotel (9:00 am leave)

5:30 pm to 8:30 pm Dinner at This is The Place Heritage Park

Speakers: Mary Ellen Elggren and Gracia N. Jones

Music: Clive Romney and friends

Saturday, Aug. 27

7:30 to 9:30 am Registration

9:30 to 11:00 am National Business Meeting at Hotel

11:00 to 11:30 am Delegates meeting and voting

9:30 to 11:30 am Women's Program at Hotel

Presenters: Elaine Carr Brewster and Elder Ben Banks

12:00 to 2:30 pm National President's luncheon at Hotel

Speaker: LDS Church Authority

Music: Gabriel Trumpet Performers



Historic and Scenic Tours

All of the tours will begin at the Marriott University Park Hotel, visit This Is The Place Monument, ride the train through Old Deseret Village, and learn what early pioneer life was like. Tours are summarized below. Lunch will be arranged. See tour sheet for more details.

TOUR #1 - Antelope Island, Garr Tithing Ranch, Wood Museum

Step back into the nineteenth century with a private tour of Mormon artifacts in the Wilford Wood Museum in Bountiful. Visit the oldest continuously operating ranch in Utah on Antelope Island, a much under-appreciated State Park. Have a buffalo burger, overlook the Great Salt Lake and watch for wild buffalo, antelope, deer, fox, and hundreds of bird species. See the massive "Downtown Rising" project in downtown Salt Lake City.

TOUR #2 - A City Founded, Divided, United and Beautified

Historic Salt Lake City appeared in an instant by a stroke of God's hand and the sweat of many brows and has become "an ensign to the nations" and a "beacon to the world." We will visit the first "Mormon" encampment areas and the first "Gentile" business areas. We will tour several of the historical buildings such as the Willford Woodruff Farm House, the City and County Building, the Governor's Mansion, the Cathedral of the Madeline, and the Masonic Temple.

TOUR #3 - Military, Mountains and Mines

Brigham Young prayed for ten years, unmolested, to "sink our roots so deeply in this valley, that we won't be driven from this place." Ten years later the military arrived and brought the world with them. We will visit Fort Douglas, much of which was restored and used for the Olympic Village in 2002. We will visit Emigration Canyon, walk at the Temple granite quarry site in Little Cottonwood Canyon, and overlook the open pit copper mine in the Oquirrh Mountains.

Registration Form - Please print, Clip, & Mail

Member Name: _____ Spouse: _____

Phone () _____ Email _____ SUP Chapter _____

Address _____ City _____ State/Zip _____

Please number First and Second Tour Choices: ___ Tour #1 ___ Tour #2 ___ Tour #3 (Tours will be filled in the order received)

Register early before July 15th

Early Registration: \$110 each Member \$ _____ Spouse \$ _____ Total \$ _____

Late Registration: \$125 each Member \$ _____ Spouse \$ _____ Total \$ _____

Saturday Only: \$35 each Member \$ _____ Spouse \$ _____ Total \$ _____

Single Activity: \$35 each Member \$ _____ Spouse \$ _____ Total \$ _____

Tours: # 1 and # 3 \$49 each Member \$ _____ Spouse \$ _____ Total \$ _____

2 (Lunch not included) \$42 each **Total Amount Enclosed \$** _____

For Office use

Make checks payable to: 2011 SUP National Convention.

Mail Application Form to: John Elggren, 1428 East 900 South, Salt Lake City, Utah 84105 - Telephone: 801-560-3174

The Landmark

by Evelyn Fjeldsted

*The cottonwood was mountain strong,
Yet a gentle thing, a living song;
Its gnarled old branches, reaching high,
Wove a silver net against the sky.
The shining leaves vied with the stars;
Great clusters, hiding century scars,
Were tremulous like wind-touched lace
As the big tree swayed from clefted base,
And with shattered nest and lonely sound,
Like an emerald cloud, lay on the ground;
The foliage fell like tapestry.
Landmarks were mentioned quietly.*

